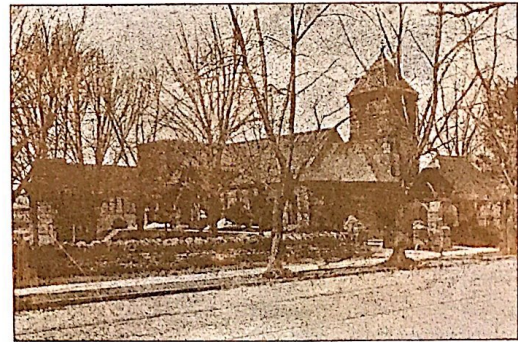


VI.
2nd
Series

EASTER A D. 1899

"The Lord is risen indeed." Alleluia!

SAINT TIMOTHY'S PARISH MESSENGER



APRIL 1899

VOLUME VI.

NUMBER 10

Dr. Fajans'

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WISSAHICKON, PHILA.

S. Timothy's Messenger

PUBLISHED MONTHLY

BY S. TIMOTHY'S PARISH, ROXBOROUGH, PHILADELPHIA.

The "MESSENGER" is distributed each month by S. Timothy's Chapter (No. 949) of the Brotherhood of S. Andrew :

THE REV. R. E. DENNISON, M. A. Rector
THE REV. GEORGE W. LAMB Assistant
MISS E. W. BURTON Parish Visitor
JOHN WALKER Sexton

"Everyone with his hands wrought in the work, and with the other held a weapon,"
Nehemiah, iv.: 17.

The Clergy may be seen after any of the Services.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, exclusively by means of the offerings collected during the services.

Envelopes in packages, for weekly use, are furnished quarterly by the Rector, but those who use them make no pledges as to the sum to be placed in them.

Special envelopes will be found in racks, on back of seats, for all purposes except Parish support.

HOURS OF SERVICE

Daily 9.00 A. M.
Daily, during Lent, 5 P. M.
Wednesday Evening 7.30 P. M.
June to October, 8 P. M.
Friday Afternoon 4.00 P. M.
June to October, 5 P. M.

HOLY COMMUNION

Tuesday and Thursday 7.00 A. M.
Saints' Days 9.00 A. M.

SUNDAYS

Every Sunday 7, 9, 10.30 A. M., 4.00 P. M.
Holy Communion :
Every Sunday 7.00 A. M.
2d and 4th Sunday in month 9.00 A. M.
1st, 3d and 5th Sunday in month 10.30 A. M.
During Lent and Advent, additional 7.45 P. M.
Sunday School and Bible Classes 3.00 P. M.
June to October, 9.30 A. M.

Postal address of the Clergy is
S. TIMOTHY'S CHURCH,
ROXBOROUGH, Philadelphia, Pa.

NOTES FROM THE "PARISH REGISTER." KALENDAR, APRIL, 1899

BAPTISMS

January 8—Elizabeth Alice Curry.
March 5—Ann Eliza Robinson.
March 13—Charles C. Cox.

PERSONS CONFIRMED Wednesday, March 15th, 1899

Charles C. Cox.
Edward A. Carpenter.
Phineas Winn.
Joseph Leewright.
James Platt.
Richard L. Quinn.
John Dobson Quinn.
Ernest Weaver Richards.
Blanche Sayres.
Mrs. Elizabeth Winn.
Helen Schmitz.
Georgiana Culbin.
Mildred Anna Crowther.
Eva May VanZandt.
Alice McCoach.
Ellen Melissa Newhall.
Clara Barrett.
Caroline Guilfoil.
Florence Winn.
Sarah Cockett.
Elizabeth Kruger.
Maria Pray.
Martha Jeffs.
Mabel Ehly.

BURIALS

January 11—William C. Buttress.
February 13—Wilfred Ridings Sowden.
February 20—Jacob S. Fry, M. D.
March 17—Sabina Wailes.

SPECIAL OFFERINGS For Memorial Hospital and House of Mercy

1. Easter evening (Saturday). Baptism, 4 P. M.

2. EASTER DAY

3. Monday in Easter week, Holy Communion, 9 A. M. Election of Vestry—Polls open from 5 to 6 P. M. Meeting St. Ambrose Guild, 8 P. M. Parish Donation Day for Hospital.

4. Tuesday in Easter week, Holy Communion, 7 A. M.

5. Wednesday, Holy Communion, 9 A. M.: Evensong, 7.30. Mothers meeting, 8.15.

Meeting of Sunday School Teachers after Evensong.

6. Thursday, Holy Communion, 7 A. M. Exhibition, Church Vestments and Linen, by S. Veronica Guild, in S. Anna's Guild Room, 4 to 6 P. M.

7. Friday, Holy Communion, 9 A. M.: Evensong, 4. Exhibition, work done by Woman's Auxiliary, in S. Agnes Guild Room, 2.30 to 3.30 P. M.

8. Saturday, Holy Communion, 7 A. M.

9. First Sunday after Easter.

16. Second Sunday after Easter.

23. Third Sunday after Easter.

25. St. Mark, Tuesday, Holy Communion, 7 and 9.

30. Fourth Sunday after Easter.

The Rector's Letter

My Dear Friends: I am sure the members of St. Timothy's parish will welcome the revival of our parish paper, under the title of "St. Timothy's Messenger." Our parish magazine, which was issued under various auspices for several years, finally was relinquished for lack of financial support. In the present case there will be no concern on this score, as the publisher promises to furnish the "Messenger" to us free of cost. You may, therefore, receive and distribute it freely.

I am more than glad to have this medium of communication revived because there are so many matters of information, and instruction, too, which can only be conveyed in this way. The time of divine service is not the proper or fitting occasion to say much that the congregation ought to know. The rubric of the prayer book undoubtedly limits the character of the notices to be made at the time provided for such, and I have consistently refused to issue any notice which I considered inconsistent with the intention of the rubric. The temptation to speak of matters that obviously required notice has at times been almost too strong to resist. It is hoped therefore, that the "Messenger" will furnish the medium for expressing sentiments and advice both necessary and useful.

Our curate, the Rev. Mr. Lamb, who has had considerable experience in the editing and make-up of church publications, kindly consents to be responsible for the preparation of the present undertaking.

I earnestly trust that what now seems to

be only experimental may become permanent and useful.

Anything that will bring together our people in a common cause should be welcomed. We are a family. Our interests are both public and private. The same pride of feeling that would make us careful of our private reputation should inspire us with the like feeling in regard to our parochial life. Let us all work honestly for the life and prosperity of our parish.

Sincerely,

R. E. DENNISON.

The Sanctuary Lamps

The seven lamps which now hang in the sanctuary of our church were placed there as a memorial, and to one who most earnestly desired to see them there. The symbolism of the seven lamps is found in the fourth chapter of the Revelation of St. John, where we read: "And there were seven lamps of fire burning before the throne, which are the seven spirits of God." In Exodus, chap. xxxvii, verse 27, we read: "And he made seven lamps, and his snuffers, and his snuff dishes of pure gold." In 2 Chronicles, chap. iv, v. 20, we read: "Moreover, the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold." Again in Zachariah iv, 2, we read: "What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon."

Such is the Scriptural authority and symbolism of the seven lamps.

Looked upon as an effort to imitate the picture of heavenly worship set forth by the Beloved Disciple, we cannot but enjoy their presence in the earthly sanctuary.

The Easter Communion

As the Church requires all her qualified members to receive the Holy Communion on Easter Day, or, if that be not possible, on some day within the octave, there will be on the festival of our Blessed Lord's Resurrection three celebrations, namely, at 6, 7.30 and 10.30 A. M., and daily during the Easter octave, so that an opportunity will be given to all, and not one need go without his Easter blessing.

We would remind those who have never yet communicated of the very solemn words of our Blessed Lord Himself: "Except ye eat the Flesh of the Son of Man and drink His blood (that is in the Lord's Supper which he has ordained for that purpose) ye have no life in you." So to continue to live in neglect of that life-giving sacrament, is to be unprepared for death and judgment: and virtually to say that you have no hope of heaven.

It would be well for them and such others as have neglected this holy sacrament for a very long period to give notice to the clergy of their intention to communicate.

During the Octave the celebration will be daily (Monday, Wednesday, Friday), at 9 A. M.; Tuesday, Thursday, Saturday, at 7 A. M.

On the first Sunday after Easter (Low Sunday) the celebrations of Holy Communion will be at 7 and 10.30 o'clock; morning prayer at 9; evening song, 4 o'clock.

It is advisable for those who are not hindered by infirmity, sickness, or other reasonable cause, to communicate at one of the early celebrations.

The offerings on Easter Day will be devoted to the maintenance of divine service, which is wholly dependent on voluntary offerings; and it is earnestly hoped that the amount of the offerings will be characterized by self-denial, as a thank-offering for the blessed privilege of a free Church, and in token of our appreciation of

the inestimable blessing which at this time we commemorate.

The Sunday School

Superintendent Mr. S. Ashton Hand.
Assistants,
Mr. Charles Land, Mr. Robert E. Dennison.
School assemblies at 3 o'clock each Sunday afternoon.

In the main school there are 18 classes, in addition to which are to be named the infant and intermediate departments, two advanced classes for women and young women, and two classes for young men.

A feature of the school that calls for especial comment is the great scarcity of men among the names of the teachers. Faithful and efficient as are the women, they cannot, nor do they pretend to take the places of the men, and the tone of our Sunday school would be greatly raised if more men would devote one hour each Sunday to this most important work. Sometimes the men, though willing, hesitate to enter into this work because, as they say, they cannot teach boys, but the assignment to a boys' class need not of necessity follow. Experience has taught that men are very successful with girls and young women in Church instruction, while the same may be said of women as concerning the teaching of boys. It is to be hoped that by the autumn at the latest when the school comes together for winter sessions there will be some men ready to take a share of the responsibility in training immortal souls for eternity, while at the same time more women will be available both as teachers and for the reserve corps to meet cases of emergency. More will follow upon this subject in later numbers of the "Messenger."

On Easter Day the usual festival service of the Sunday school will be held at 4 o'clock, at which time the contents of the mite boxes for the great missionary offering of the Sunday schools throughout the land will be presented "to the Lord with reverence and Godly fear."

On Friday evening, March 17, the teachers of the Sunday school enjoyed an informal talk on "Boys," given in St. Ambrose Guild room, by Mr. W. E. Partridge, of New York.

THE PARISH GUILDS

S. Anna's Guild

MOTHERS MEETING

Warden, Mrs. D. Rodney King.
Assistant, Mrs. R. R. Bunting.

As some of our parishioners may not know of this interesting work (now in its twenty-fifth year) a few items perhaps will not be thought amiss. The meetings are held Wednesday evenings (after service in the church) in a comfortably warmed and well-lighted room of the parish house. There prepared work is ready and taken up by the mothers with interest and pleasure, while kind, social intercourse is engendered. The profits of this work when sold creates a fund which is offered at Easter for various good objects, thus the thought of doing for others is encouraged.

One enjoyable feature of the year is the Epiphany Supper, where about 50 mothers appreciate a good turkey repast. As no dues are asked from the members donations at any time, through the offertory, will be always acceptable, and enable us to continue a work which gives much pleasure and benefit to many amid the cares and trials of daily life.

Guild of the Soldiers of Christ

Altar Servers and Acolytes

Warden, Mr. J. Hartley Merrick.

Server's Roster, April 1899. Sundays.

April 2 (Easter Day), 6 A. M., J. V. Merrick, Jr.; 7.30 A. M., S. A. Hawthorne; 10.30 J. H. Merrick, B. Howarth.
April 9 (first Sunday after Easter), 7 A. M., R. E. Dennison, Jr.; 10.30, J. H. Merrick and B. Howarth.
April 16 (second Sunday after Easter), 7 A. M., J. V. Merrick, Jr.; 10.30, R. E. Dennison, Jr., and B. Howarth.
April 23 (third Sunday after Easter), 7 A. M., C. Goell; 9 A. M., J. Corley.
April 30 (fourth Sunday after Easter), 7 A. M., H. Holler; 10.30, W. A. Snyder, Jr., and F. Guilfoill.

Weekdays.

Tuesdays, April 4 and 18, 7 A. M., T. Corley; 11 and 25, 7 A. M., J. Heft.
Thursdays, April 6 and 20, 7 A. M., W. A. Goodwin; 13 and 27, 7 A. M., F. Guilfoill.

Holy Days.

Monday in Easter week, April 3, 9 A. M., R. E. Dennison, Jr.
Tuesday in Easter week, April 4, 7 A. M., T. Corley.
Wednesday in Easter week, April 5, 9 A. M., J. V. Merrick, Jr.
Thursday in Easter week, April 6, 7 A. M., W. A. Goodwin.
Friday in Easter week, April 7, 9 A. M., J. V. Merrick, Jr.
Saturday in Easter week, April 8, 7 A. M., W. A. Goodwin.

Mrs. Craig Conover, treasurer, 512 Dupont street, Roxborough.

The working year of the Woman's Auxiliary is drawing to a close. On Friday, April 7, it is hoped to pack the boxes to be sent to Bishop Nelson for the poor colored people in his diocese (Georgia), and on that afternoon, from 2:30 to 3:30, an exhibition of the work will be held in the St. Agnes Guild, to which all those interested are cordially invited.

Contributions will be gladly received for these boxes—sheets, pillow cases and towels, scraps for patchwork, either cotton or woolen, pictures, and to quote from a letter from Sister Frances: "Anything that can be utilized to make a family more comfortable and their homes more respectable."

PARISH NOTES

The "special offerings" during the month of April will be for the Memorial Hospital and House of Mercy. Envelopes will be found in racks on back of seats.

Holy baptism (infants and adults) on Easter evening (Saturday), at 4 o'clock.

The addresses at the Good Friday services—12 and 3 o'clock—will be given by the Rev. S. C. Hughson, of St. Marks, Philadelphia.

"The Messenger" will be freely distributed at the church doors on the first Sunday in each month, excepting July and August. If, however, any person of the congregation would prefer to have a copy sent by mail, such an arrangement may be effected by conferring with the Reverend Curate.

Easter Monday will be the annual parish donation day for the Memorial Hospital. Donations will be received during that day in the St. Agnes Guild room.

The annual election of the Vestry will take place on Easter Monday. Opportunity for balloting will be given between 5 and 6 o'clock P. M.

In St. Anna's Guild room, from 4 to 6 o'clock, on Thursday in Easter week, will be held an exhibition of the vestments belonging to this parish. It is hoped in this way to give a practical demonstration of the importance of the work done by the all, and bring some subject for discussion.

The choir concert, postponed from February 13, owing to the blizzard, will be given, it is expected, during the second week after Easter.

The "volume" and "number" of the "Messenger" continue from the "Magazine," the last number published being vol. vi, No. 9, June, 1894.

Guild of St. Veronica.

Meeting of Sunday school teachers, Wednesday evening, April 5, after service. Is there any reason why every teacher, officer and substitute cannot be present? Come

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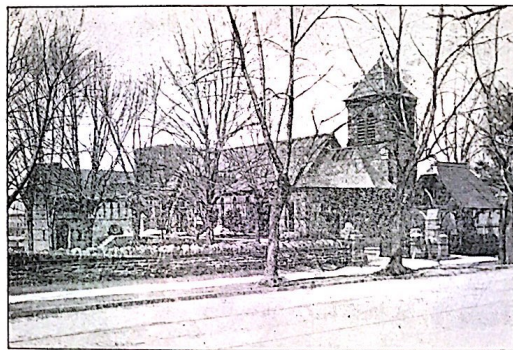
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SAINT TIMOTHY'S PARISH
MESSENGER



VOLUME VI.

NUMBER 11

MAY 1899.

S. Timothy's Messenger

PUBLISHED MONTHLY

BY S. TIMOTHY'S PARISH, ROXBOROUGH, PHILADELPHIA.

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THE REV. R. E. DENNISON, M. A.	Rector
THE REV. GEORGE WOODWARD LAMB	Curate
MR. LEWIS A. WADLOW	Organist and Choir Master
MISS E. W. BURTON	Parish Visitor
JOHN WALKER	Sexton

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HOURS OF SERVICE

Daily	Daily, during Lent, 5 P. M.	9.00 A. M.
Wednesday Evening	June to October, 8 P. M.	7.30 P. M.
Friday Afternoon		5.00 P. M.

HOLY COMMUNION

Tuesday and Thursday	7.00 A. M.
Saints' Days	7.00 and 9.00 A. M.

SUNDAYS

Every Sunday	7, 9, 10.30 A. M., 4.00 P. M.
Holy Communion :	
Every Sunday	7.00 A. M.
2d and 4th Sunday in month	also at 9.00 A. M.
1st, 3d and 5th Sunday in month	" " 10.30 A. M.
During Lent and Advent, additional	7.45 P. M.
Sunday School and Bible Classes	8.00 P. M.
June to October, 9.30 A. M.	

Postal address of the Clergy is

THE RECTOR, Rector Street,
THE CURATE, 575 Jamestown Street,
ROXBOROUGH, Philadelphia, Pa.

KALENDAR, MAY, 1899

SPECIAL OFFERINGS FOR PARISH IMPROVEMENTS AND REPAIRS.

1. Monday, St. Philip and St. James. Holy Communion, 7 and 9 o'clock. Monthly meeting of St. Ambrose Guild, 8 P. M.
3. Wednesday, meeting of Sunday School teachers after Evensong.
5. Friday, Fast, Litany.
6. Saturday, closing of St. Mary's Guild.
7. 5th Sunday after Easter.
8. Monday, Rogation Day. Monthly meeting of St. Agnes' Guild, 8 P. M. Monthly meeting of Servers' Guild (in church), 8 P. M.
9. Tuesday, Rogation Day.
10. Wednesday, Rogation Day. First Evensong of Ascension, 7.45 P. M.
11. ASCENSION DAY. Holy Communion 7 and 9 o'clock.
12. Friday, Fast, Holy Communion, 9 o'clock.
13. Saturday, Holy Communion, 7 o'clock.
14. Sunday after Ascension Day.
15. Monday, Holy Communion, 9 o'clock. Monthly meeting, Brotherhood of St. Andrew, 8 P. M.
16. Tuesday, Holy Communion, 7 o'clock.
17. Wednesday, Holy Communion, 9 o'clock.
18. Thursday, Holy Communion, 7 o'clock.
19. Friday, Fast, Litany.
21. WHITSUN DAY.
22. Monday in Whitsun Week. Holy Communion, 9. Monthly meeting of Boys' Guild, 7.30 P. M.
23. Tuesday in Whitsun Week. Holy Communion, 7 o'clock.
24. Wednesday, Ember Day. Holy Communion, 9 o'clock.
25. Thursday, Holy Communion, 7

- o'clock.
26. Friday, Ember Day, Holy Communion, 9 o'clock.
 27. Saturday, Ember Day, Holy Communion, 7 o'clock.
 28. TRINITY SUNDAY—Third celebration, 10.30 o'clock.

SERVERS' ROSTER—MAY. SUNDAYS.

1. Sunday, May 7, 7 o'clock—Hawthorne.
- 10.30 o'clock—J. H. Merrick and Howarth.
11. Sunday, May 14, 7 o'clock—Dennison. 9 o'clock—Snyder.
111. Sunday, May 21, 7 o'clock—J. V. Merrick, Jr.
- 10.30 o'clock—Dennison and Howarth.
- IV. Sunday, May 28, 7 o'clock—Goell. 9 o'clock—J. Corley.
- Acolytes for Evensong (Sundays)—Holler and Bartle.

HOLY DAYS.

- May 1. Sts. Philip and James, 7 o'clock—Bartle.
- May 11, Ascension Day, 7 o'clock—Guilfoil.
- 9 o'clock—J. V. Merrick, Jr.
- May 13, Saturday, in Octave, 7 o'clock—J. H. Merrick.
- May 16, Tuesday, in Octave, 7 o'clock—Bartle.
- May 18, Thursday, in Octave, 7 o'clock—Holler.
- May 23, Whitsun Tuesday, 7 o'clock—Heft.
- May 25, Whitsun Thursday, 7 o'clock—Guilfoil.
- May 27, Whitsun Saturday, 7 o'clock—J. V. Merrick, Jr.

WORK-DAYS.

- I Tuesday, May 2, 7 o'clock—Barrett.
- III Tuesday, May 16, 7 o'clock—Bartle.

II and IV Tuesday, May 9-23, 7 o'clock—Heft.

V Tuesday, May 30, 7 o'clock—Barrett.

I and III Thursdays, May 4-18, 7 o'clock—Holler.

II and IV Thursday, May 11-25, 7 o'clock—Guilfoil.

The Rector's Letter

Dear Friends: My letter this month must necessarily be brief, in order to make room for the Annual Parish Report. The Report will show that the deficit in our general expenses has been met, but I fear it has been rather through the liberality of a few than the contributions of the many. Of the envelopes sent out for this purpose, numbering about 250, only about 85 responded. This shows that those who can give but little "despise that little," and so give nothing. Let every one do according to his ability. This is one of the great principles of the true church system. There would be no difficulty about the question of support if each one was conscientious in this matter. System, regularity, conscientiousness, are the requisites. With these observed there would be no lack.

I am very happy to observe renewed life in the St. Ambrose Guild, and also in the St. Andrew's Brotherhood. I hope also soon to see more of our boys and young men at the early celebrations on Sundays. There has been a lamentable falling away for some time back, for what reason I cannot tell, unless it is the spirit of indifference which is so widespread and so dangerous. If this be the cause, let us try to arouse one another to a deeper sense of duty and privilege.

Two great Festivals occur this

month, viz.: Ascension day, or Holy Thursday, and Whitsun-Day. These feasts do not receive the attention they deserve. The great doctrine taught us by the former is in great measure lost sight of by the neglect of its observance. Let us remember that the Ascension of our Lord is the completion of His atoning work. Not until He ascended up on high did He receive gifts to bestow upon His people. It is not too much to say that even our Blessed Lord's Death and Resurrection would not avail us unless He had also ascended up on high, far above principalities and powers, that He might be our High Priest, our Prophet and our King. From His throne in Heaven He reigns over His Church; from His Throne in Heaven He showers down the abundant and needful blessings which we, His members, require in order to maintain our union with the Head. It is the living Christ of whom we think, to whom we pray, by whom we live. He who was dead is alive forevermore. We live because He lives. We are in heart and mind to ascend whither He hath ascended, and with Him to continually dwell. And so, we see, the doctrine of the Ascension is one of the great doctrines of the Christian Faith. It is necessary that we should understand it aright, if we are to understand the very existence of the Church herself. The Sacraments themselves were but empty forms—worship as such formal and vain—prayer an idle task, without this doctrine of the Ascension. Let us, therefore, make a special effort to keep this Feast. Faithfully,

R. E. DENNISON.

FINANCIAL REPORT OF PARISH, EASTER, 1899. RECEIPTS.

Current expenses.	
plate	\$3,564.46
envelopes	2,055.25
Special parish purposes and the poor	1,816.82
Extra parochial purposes	3,074.34

Total

(Added to the Endowment Fund and included in the above is \$679.)

EXPENDITURES.

CURRENT EXPENSES

Clerical stipends	\$2,526.94
Musie	\$36.95
Choirmaster & organists.	545.97
Choristers and outing	122.90
Care of organ and piano	52.50
Water rent, motor	25.00
Repairs to motor	54.57
Surplice washing	47.67
BUILDINGS AND CHURCHYARD	
Sexton and help	412.75
Coal	309.15
Gas	114.90
Water rent	47.00
Taxes	37.31
Insurance	70.13
Repairs	110.57
Printing and envelopes	50.84
Candles	19.30
Sundries	9.30
Wine for Holy Communion	12.00

Total current expenses .. \$4605.75

SPECIAL PAROCHIAL

Care of poor of parish	337.84
Relief Association	31.75
District visiting	101.00
Parish tea	23.00
Easter and Christmas festivals	173.76
Parish improvements	176.61
Guilds, St. Veronica (vestments, etc.)	88.54
Guilds, St. Anna (mothers' meeting)	7.45
Sunday School expenses	136.40

\$1,076.35

EXTRA PAROCHIAL

Episcopal and convention fund	86.32
Sustentation fund	28.19
Disabled clergy fund	102.50
Free and Open Church Association	56.83
Nashotah (education of clergy)	68.54
Episcopal Hospital	51.00
St. Timothy's Hospital	1,458.57

\$1,851.95

MISSIONARY PURPOSES

Domestic and foreign missions	578.93
Diocesan missions	330.00
To Jews' missions	53.18
To Deaf Mutes' missions	11.35
To Women's Auxiliary	45.66
To Lent offering, Sunday School	155.90

\$1,175.02

Total expenditures .. \$8,709.07

The Endowment Fund, in the hands of the "Society for the Advancement of Christianity in Pennsylvania" as Trustees, now amounts in securities and cash to \$10,840.

Note.—The special effort to pay off the deficit (previously borrowed from the Endowment Fund) produced about \$900, which is the cause of the excess in receipts over payments under the head of "Current Expenses."

NOTES FROM THE "PARISH REGISTER."

BAPTISMS

April 1—George Wm. Sherten Thomas.
" "Dorethen Fass Guilfoil.
" "Mildred Saunders Rosalie McKemie.
" "Charles Winfield Howarth.
" "Geo. Marshall Hoffman. (Rec'd)
" "Edna Beatrice Ehly. (Rec'd.)
" 23—John Lewis Lebergood.
" 30—Marian Lacy Murphy.
" "William Cuthbert Corley.
" "Charles Edward Land.
" "Mrs. Elizabeth Amelia Murphy

Hospital Lawn Party, to be held in June.

Each member is asked to try and interest her friends, and to make or

THE VESTRY.

The elections on Easter Monday resulted in the choice of Messrs. J. V. Merrick, Wm. H. Merrick, W. P. Stroud and David Beswick.

At the annual meeting the vacancies caused by resignation of Messrs. W. Egbert Mitchell and Louis F. Beneke, were filled by the election of Messrs. Frederick Loos and J. Vaughan Merrick, Jr.

Mr. A. R. Andrews was elected Secretary of the Vestry.

The Rector appointed Mr. J. V. Merrick as Rector's Warden, and the Vestry elected Mr. W. P. Stroud accounting warden.

The Vestry have decided to make some needed repairs on the Rectory, at a cost of about \$200, to defray which expense contributions will be gladly received.

S. TIMOTHY'S HOSPITAL.

The Annual Parish Donation Day, for the benefit of the Hospital, in charge of Mrs. W. P. Stroud and Mrs. R. R. Bunting, was held on Easter

Monday, when the following articles were received: Nine dollars (\$9), 37 pounds soap, 13 cans tomatoes, 6 cans corn, 1 can cherries, 4 jars sauce, 11 pounds starch, 5 pounds corn meal, 4 bags flour, 5 pounds prunes, 25 pounds sugar, 7 pounds rice, 3 pounds coffee, 1 pound tea, 1 cocoa, 2 cans baking powder, 6 bags salt, 10 pounds corn starch, 4 dozen eggs, 2 pounds candles, 10 pounds cereals, 7 tumblers jelly, 2 boxes gelatine, 6 dozen safety pins, 2 cakes toilet soap, 2 books, 3 lemons, 2 bags corn meal, 2 packages buckwheat.

The Sunday School

Superintendent . . Mr. S. A. Shota Hand
Assistants

Mr. Chas. Land, Mr. Robert E. Dennison

The Lenten offering of the Sunday School amounted to \$160.80, of which amount \$30 was contributed by one class of girls. If some of the other classes would work as hard and practice as much self-denial as did these girls, what a glorious offering we would make! Can't the members of each class keep this in mind for next Lent and try to emulate the example of Class 12?

Our Sunday School is growing. On Easter Day the roll showed that we have

468 Scholars
34 Officers and Teachers

502 Total.

With a larger School we are badly in need of a new Organ, as the present one is very weak in volume. Mr. Jno. S. Adelsheim is authorized to solicit and receive subscriptions for a Fund with which to purchase a new Organ.

Scholars, do you feel that you want to be a help to the School? You will help very greatly by being

prompt and regular in attendance, by being orderly while in the School room, both before and after, as well as during the session. Your example in this regard will be an incentive to others to be orderly.

Will some of the scholars who come early to school explain the reason why they absent themselves from the School room during the opening Hymn and Prayers? Parents, please make a note of this.

OFFERINGS ON EASTER DAY.

The offerings at all the services were as follows:

For general parish purposes	\$334.54
*For special parish purposes	30.05
For the Sunday School.....	7.09
For missions	16.12
For S. Timothy's Hospital..	1082.91

Total church offerings...	\$1470.71
Lenten offerings of Sunday School ..	155.90

\$1626.61

*These included \$25 for the special Choir Fund to pay for male voices and for cassocks.

ST. TIMOTHY'S CADETS.

With the Rector's approval the boys of the parish between the ages of 10 and 15 years were met by the Curate on Monday evening, April 24, and with Mr. S. A. Hand as drill master formed them into a band of cadets, having for their aim, first, the avoidance of profane and unclean language, the attaining to a greater degree of reverence, the learning to always maintain true, Christian temperance; second, by military drill to learn the duty and value of prompt obedience at all times, one result of which is hoped to be soon evidenced in a better form of marching and conduct among the

boys of the choir. There will be no Guild organization for the Cadets; no ambitious plans are laid for equipment, but the spiritual exercises at the informal meetings will not be absent, nor will any boy be allowed the privileges of the order who does not attend drills regularly and promptly. The regular meetings will be held on the fourth Monday of each month, and a short drill every two weeks.

THE PARISH GUILDS

Sustentation fund	50.32
Disabled clergy fund	28.19
Free and Open Church Association	102.50

The result of the Missionary work of S. Agnes Guild, for Bishop Nelson's work among the colored people of Georgia, was 58 articles of clothing. These were on exhibition at the same time as the many garments made by the Woman's Auxiliary.

The Recreation Meeting was held on the evening of the 10th of April. The banjo was played most beautifully by Mr. Bratton, who was engaged by one of the Associates to give the girls this enjoyment. It was greatly appreciated.

An amusing game, when each one drew an object with her left hand, afforded much merriment.

Sister Cecilia came in to see the girls. Her coming was a pleasant surprise. Her sweet playing upon the piano and cheerful talk with many of the girls afforded great pleasure.

The Rector, being out of the city, was necessarily absent from the meeting, but the reverend Curate was enabled to be present for a

short time towards the close of the evening.

On Wednesday evening, 19th inst., a delegation of eleven went to the Anniversary services of St. Mary's Guild, St. Luke's Church, German-town.

The Rev. Dr. Upjohn gave some excellent remarks upon the spiritual side of Guild work.

The Rev. H. Page Dyer followed with a sermon full of good advice and suggestions. All present must have been helped to good resolutions with a strong purpose to carry them out.

The Guild is now working for the Hospital Lawn Party, to be held in June.

Each member is asked to try and interest her friends, and to make or give one article herself for the good work.

Too much cannot be said in praise of the untiring efforts of Mr. Campbell, our warden, and Theodore Schilskey, his able lieutenant, in the preparation of the offering.

Members of the Woman's Auxiliary, who hold boxes, are reminded that the United Offering must be sent to Mrs. Craig Carover, 512 Dupont St., Station 1, Philadelphia, before May first. At present only 25 women of the Parish have taken these boxes and it is hoped there may be a more general interest manifested another year.

ACKNOWLEDGMENT OF GOODS SENT TO GEORGIA BY AUXILIARY.

Atlanta, Ga., April 20, 1899.
Mrs. E. L. Merrick, Secretary, Woman's Auxiliary St. Timothy's Church, Roxborough, Phila., Pa.

My Dear Mrs. Merrick: Your kind letter of the 7th has been long delayed, partly in waiting for the box to arrive, partly by frequent absences

from home. Pray accept our thanks for your most excellent box, which I am sure will prove very useful. Sister Mary Frances has opened it and found it most excellent. I am also most grateful for the assurance of your interest in us, where such interest is both greatly needed and thoroughly appreciated. I feel that I have many friends among you in Roxborough and I beg you will say to those of them whom you know that I remember them most cordially. Faithfully yours,

C. K. NELSON,
Bishop of Georgia.

16 Washington St., Atlanta, Ga.,
April 12, 1899.

My Dear Mrs. Merrick,

The two barrels arrived this afternoon, and I hardly know how to thank you enough for so generous a donation. I am in Atlanta only temporarily, waiting for the Bishop to decide which is the best place to have me go next. Wherever I am sent, I feel sure the contents of those barrels will be of very great assistance in helping me to work to advantage. Thanking you and the other busy workers, and wishing good success to all your undertakings, I am, yours very gratefully,

MARY FRANCES, S. H. R.

16 Washington St., Atlanta, Ga.,
April 15, 1899.

My Dear Mrs. Merrick,

The two barrels were opened today, and, although I have already written to thank you for them, I feel I must do so again! Such a very generous donation! I feel that I cannot thank you all enough. The sunbonnets are so very pretty. They are the first I have had sent me. The framed pictures are also unique.

Please thank St. Agnes' Guild, and St. Mary's Guild, as well as each

member of the Woman's Auxiliary of St. Timothy's Church, for the great help, and the great pleasure they have given me.

Praying a rich blessing on each and every one of you, I am, yours most gratefully,

MARY FRANCES, S. H. R.

Brotherhood of S. Andrew.

S. TIMOTHY'S CHAPTER

Acting Director . . . The Reverend Curate

A good-sized delegation represented our Chapter at the Local Conference held on April 10, at S. Alban's.

The subject chosen for discussion was "How Best Extend Our Usefulness," under the first division "Sunday Observance," Mr. Samuel A. Hawthorne was the speaker from St. Timothy's, and quoted from the General Canon of the Church, which lays upon each member of the Church of God the duty of church-going, and acts of charity. Mr. Hawthorne drew out with much clearness the great duty and privilege of Holy Communion as the highest act of worship.

Each of the four chapters in the Conference was represented by a speaker, and other gentlemen took part in the general discussion.

At the April meeting, the reorganization of St. Timothy's Chapter was completed by the adoption of a set of by-laws, conformable with the general organization, and the election of Mr. Charles Land as Secretary.

The Treasurer reported no indebtedness, all obligations to the Council paid, and a small balance on hand.

On the statement by the Director that after conferring with the Rector it had been deemed best to keep the active membership at a limited

number, a resolution was adopted instructing the Secretary to write each person whose name was then enrolled, but who had not attended the meetings, requesting that he state definitely whether or not he desired to continue as a member of the Brotherhood.

The S. Ambrose Guild.

Warden Mr F. M. Campbell

The twenty-first anniversary was celebrated on the evening of S. Mark's Day. Service was held in the church, and the choir was followed by the Guild and its specially invited guests, the processional being "Rejoice, ye Pure in Heart." Delegations in attendance from St. Luke's and St. Peter's. General Bishop Newman's work among the colored people of Georgia, was 58 articles of clothing. These were on exhibition at the same time as the many garments of service, the Guilds and congregation assembled in the Sunday-school room, and were entertained by two glee songs by the St. Ambrose Glee Club, and a spicy drama entitled "Seeing the Elephant." In the play Theodore Schilsky appeared with great credit in the difficult character of "Farmer Somerby," and was finely supported by Frank and William Guilfoil impersonating Mrs. Somerby and daughter, and Theodore Tagert as snitor for the hand of "Sallie Somerby." It would have been difficult to secure a more enthusiastic farmer's son than Dan Bartley proved to be, while Percy Crowther as an offended African, and George Lee-wright as the irate gentleman of Cork extraction won the warmest approval of the small boys who occu-

pied front seats and omitted the peanuts.

Shortly after 9.30 refreshments were served, the Guild boys acquitting themselves with credit in the systematic attendance upon their large number of guests, while behind the ice cream freezers Bob Sayre and "Jimmie King" lavishly and untiringly stood their ground, meeting with promptness and unexcelled patience the constant demands upon them.

On the whole the 21st anniversary was considered one of the most orderly entertainments the Guild has been able to give, the only objection to be raised being the absention of themselves from the service of several members who seemed to feel justified in remaining outside during the spiritual exercises, but reporting with great promptness and eagerness for fun and refreshments.

Too much cannot be said in praise of the untiring efforts of Mr. Campbell, our warden, and Theodore Schilsky, his able lieutenant, in the preparation for and conduct of the evening's entertainment, both of whom acted as masters of ceremonies.

At the annual meeting the elections resulted in the choice of Herbert Stafford, Secretary; Robert Sayre, Treasurer; Walter Wolfenden, Standard Bearer. The warden appointed Law Wailes Organist and Howard Barrett Librarian.

ed St. Agnes' Guild room during the afternoon, and much interest was manifested.

There is reason for belief that much good was accomplished in explaining the uses and meaning of the various articles used.

The meetings of the Guild were closed for the summer, on Tuesday, following Low Sunday, at which time the usual monthly service of the Guild was held.

In the last issue of "The Parish Messenger" the plan of work for the Mothers' Meetings was described, and some details of interest added. It gives the Wardens and Mothers great pleasure to know that of the profits of a part of the winter's work, \$15.00 was placed in the Of-fortery at Easter, to be sent to the Right Rev. B. W. Morris, Bishop of Oregon, towards "The Oregon Sustentation Fund." The Bishop, it may be remembered, asked aid from our Parish, and said "These funds are needed to strengthen the things that remain," to purchase building lots and erect churches in promising locations, to pay traveling expenses and supplement the inadequate salaries of missionaries." Early in the winter the Mothers gave also forty yards of carpet for their Guild room, valued at \$20.00, and now are making some articles for the Hospital (Annual) Lawn Party, which takes place early in June.

THE S. MARY GUILD.

S. Mary Guild made 11 articles of clothing for the mission work among the colored people of Georgia. The

little girls of the Guild would be very happy if they could see some of the nice gingham dresses their little fingers worked upon, helping some poor mother to send her little girls to church or Sunday School, where they can learn of God.

The pretty pictures many of the children brought were nicely framed by S. Agnes Guild and sent to make some "Cabin home" brighter and happier.

S. TIMOTHYS' CHAPTER

Acting Director . . . The Reverend Curate

A good-sized delegation represented our Chapter at the Local Conference held on April 10, at S. Alban's.

The subject chosen for discussion

The Messenger is sorry to note that many of our parishioners feel called upon to go out of church during the celebration of the Holy Eucharist at the late service on Sundays. This bad custom—for custom it seems to have become with some—is entirely without warrant or excuse, and ought in every way to be discouraged. There is no provision in the Prayer Book for this unseemly exodus from church in the middle of the service, and the disturbance it causes is not only very annoying to the large body of worshipers that remains, but is also an act of discourtesy to God. Our service is a very short one, comparatively, and seldom lasts over an hour and a half. Is it not possible for those who come to take part in this act of public worship, to "watch with Him" for that brief space of time? What right have the few who are responsible for this ugly and unlawful break in the service to disturb and annoy the many who come to stay? When we go to a concert, or to the theatre, or to any place of public amusement, where the entertainment seldom lasts for a shorter time, we do

not find people flocking out in this manner. The contrast, perhaps, is a severe one, but it only serves to bring out more strongly the disrespect that marks the exodus from God's House, at a time when the greatest mystery of the Church is in the act of being consummated. The practice has nothing to recommend it, and every sense of propriety is shocked by its observance. Of course, it may sometimes be a necessity, for one cause or another, for a worshiper to leave during Divine Service, but it is not against such that The Messenger directs its comments. It is clearly the Church's intention (for she makes no provision otherwise) that all those who attend a celebration of the Holy Eucharist should remain throughout the service. Do the people who leave church in numbers at the presentation of the alms quite realize what they are doing? First of all, they are turning their backs on Him who is about to be present on the Holy Table, and second, they disturb, without any right at all, the devotions of those who are not so pressed for time on Sundays that they cannot remain till the end of service. And they also, not infrequently, delay the Priest in the proper performance of his functions.

These are weighty objections, brethren, against the continuance of this unlawful practice, and The Messenger trusts that the reverend impersonating Mrs. Somerby and daughter, and Theodore Tagert as suitor for the hand of "Sallie Somerby." It would have been difficult to secure a more enthusiastic farmer's son than Dan Bartley proved to be, while Percy Crowther as an offended African, and George Lee-wright as the irate gentleman of Cork extraction won the warmest approval of the small boys who occu-



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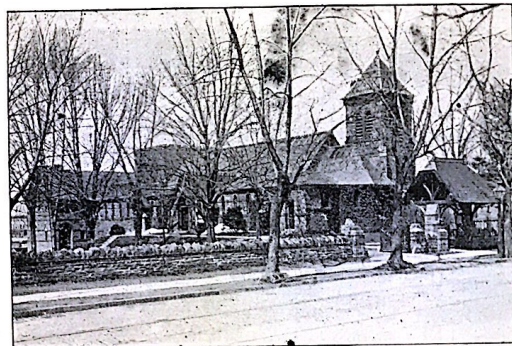
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 MESSENGER



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S. Timothy's Messenger

PUBLISHED MONTHLY

BY S. TIMOTHY'S PARISH, ROXBOROUGH, PHILADELPHIA.

The "MESSENGER" is distributed each month by S. Timothy's Chapter (No. 949) of the Brotherhood of S. Andrew:

THE REV. R. E. DENNISON, M. A. Rector
THE REV. GEORGE WOODWARD LAMB Curate
MR. LEWIS A. WADLOW Organist and Choir Master
MISS E. W. BURTON Parish Visitor
JOHN WALKER Sexton
"Everyone with one of his hands wrought in the work, and with the other hand held a weapon." Nehemiah, iv.: 17.

The Clergy may be seen after any of the Services.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, exclusively by means of the offerings collected during the services.

Envelopes in packages, for weekly use, are furnished quarterly by the Rector, but those who use them make no pledges as to the sum to be placed in them.

Special envelopes will be found in racks, on back of seats, for all purposes except Parish support.

HOURS OF SERVICE

Daily 9.00 A. M.
Daily, during Lent, 5 P. M.
Wednesday Evening 7.30 P. M.
June to October, 8 P. M.
Friday Afternoon 5.00 P. M.

HOLY COMMUNION

Tuesday and Thursday 7.00 A. M.
Saints' Days 7.00 and 9.00 A. M.

SUNDAYS

Every Sunday 7, 9, 10.30 A. M., 4.00 P. M.
Holy Communion:
Every Sunday 7.00 A. M.
2d and 4th Sunday in month also at 9.00 A. M.
1st, 3d and 5th Sunday in month 10.30 A. M.
During Lent an Advent, additional 7.45 P. M.
Sunday School and Bible Classes 3.00 P. M.
June to October, 9.30 A. M.

Postal address of the Clergy is

THE RECTOR, Rector Street,
THE CURATE, 575 Jamestown Street,
ROXBOROUGH, Philadelphia, Pa.

KALENDAR, JUNE, 1899

Special Offerings for Parish Endowment Fund

1. Thursday—Holy Communion, 7 A. M. Server, W. A. Goodwin.
2. Friday—Litany, Fast.
3. Saturday—Meeting.
4. First Sunday after Trinity—Holy Communion, 7 and 10.30 A. M. Servers, 7, J. H. Merrick; 10.30, J. H. Merrick and Howarth.
5. Monday—Meeting S. Ambrose Guild, 8 P. M.
6. Tuesday—Holy Communion, 7 A. M. Server, T. Corley.
7. Wednesday—Even'g, 8 o'clock, Meeting Sunday School Teachers, S. Ambrose Guild and Brotherhood of S. Andrew for 4th of July Picnic.
8. Thursday—Holy Communion, 7 A. M. Server, F. Guilfoil.
9. Friday—Litany, Fast.
10. Saturday—Hospital Lawn Fete.
11. S. Barnabas' Day, Second Sunday after Trinity—Holy Communion, 7 and 9 A. M. Servers, 7, R. E. Dennison, Jr.; 9, J. V. Merrick, Jr.
12. Monday—Meetings S. Agnes' Guild, 8 P. M.; S. Timothy's Cadets, 7.30 P. M.
13. Tuesday—Holy Communion, 7 A. M. Server, J. Heft.
15. Thursday—Holy Communion, 7 A. M. Server, W. A. Goodwin.
16. Friday—Litany, Fast.
18. Third Sunday after Trinity—Holy Communion, 7 and 10.30 A. M. Servers, 7, S. A. Hawthorne; 10.30, R. E. Dennison, Jr., B. Howarth; Corporate Communion, B. S. Andrew, 7 A. M.
19. Monday—Monthly Meeting Brotherhood S. Andrew, 8 P. M.
20. Tuesday—Holy Communion, 7 A. M. Server, T. Corley.
22. Thursday—Holy Communion,

- 7 A. M. Server, F. Guilfoil.
23. Friday—Litany, Fast.
24. Saturday—S. John Baptist Day—Holy Communion, 9. Server, H. Barrett.
25. Fourth Sunday after Trinity—Holy Communion, 7 and 9. Servers, 7, S. Goell; 9, J. Corley.
26. Monday—Meeting S. Timothy's Cadets, 7.30 P. M.
27. Tuesday—Holy Communion, 7 A. M. Server, J. Heft.
29. Thursday—S. Peter's Day—Holy Communion, 7 A. M. Server, J. Bartle.
30. Friday—Litany, Fast.

NOTES FROM THE "PARISH REGISTER"

BAPTISMS

Elmer Landis Bradley.
Clara Tetlow Bradley
Florence Elizabeth Bradley.
Wm. Edward Morris Robinson.

BURIALS

Mrs. Sarah Ridings.

Baptisms	37
Confirmed	27
Communicants, added new	26
" By transfer	6
" Died	6
" Removed	26
" Dropped	25
Present number	577
Marriages	8
Churchings	21
Burials	18
Public Services, Sundays	218
On other days	652
Total services	870
Holy Communion	318
Sunday Schools and Bible Classes	
Officers and teachers	34
Scholars	465
Total membership	499

Other Parish Agencies.	
S. Andrew's Brotherhood	16
S. Ambrose's Guild	45
S. Agnes' Guild	80
S. Mary's Guild	110
S. Anna's Guild (Mothers' Meeting)	75
Woman's Auxiliary	25
S. Timothy's Cadets	49
Servers' Guild	14
S. Veronica's Guild	15
Workmen's Club	125
Church	1
Sittings	500
Parish Houses	2
Rectory	1
Church Yard	1
Number of free sittings	All

The Rector's Letter

Dear Friends—Last month the Rector's Letter was abbreviated on account of the space required to print the financial report of the parish. This month a similar reason will somewhat curtail the letter, in order that the spiritual part of the report may be inserted. For the first time in many years there has been a falling off in the number of communicants. Up to the present time there has been always an increase, however small. The rector has been very careful this year in pruning the list, that there may be as little dead wood as possible on the parish register. It does not seem fair to continue indefinitely the names of persons on the list of communicants who year after year neglect to make their communion. In some branches of the Church, in fact, in some dioceses of our own Church, these who do not make an Easter communion, or at least one, during the year, are dropped. We have been far more lenient here. The lists of communicants in our several parishes seem to be kept at the dis-

cretion of the rectors thereof, and each rector has his own notion as to how such lists should be regulated. In our own parish the rector has conscientiously revised the list every Easter. For reasons known only to him many names are still retained of those who rarely make their communions. Some have moved away from the immediate neighborhood and positively decline to take "Letters Dimissory" to other parishes. This has made our number much larger than it deserved.

It was very gratifying to see so goodly a number at the early celebration on Whitsun-Day. Still there should have been more on so important a Feast.

The ninth anniversary of our Hospital will occur this month, viz.: S. Barnabas' Day. We have much to be thankful for in the blessed work that has been done since its founding. On Saturday, the 10th inst., will be held the annual "Lawn Fete," which gives so many of our people the opportunity of testifying their appreciation of this beneficent work. Remember that the Hospital is the concern of the whole community, and that everybody is interested in its welfare.

This month many of the Guilds will close their work for the season. It is requested that those who are in arrears with their dues will endeavor to pay what they owe that the treasurers may be able to balance their accounts.

Faithfully,
R. E. DENNISON.

The Rev. Edward S. Stone, some time curate at S. Timothy's; made us a brief visit during the Ascension Octave. His many friends were much pleased to note a marked improvement in his physical appearance.

The Parish Work

The S. Anna Guild

MOTHERS' MEETING
Warden, Mrs. D. Rodney King.
Assistant, Mrs. R. R. Bunting.

The Mothers' Meetings closed Wednesday, May 10, after a gratifying and pleasant period of work and social intercourse.

Seventy-one yards of rag carpet were made and sold, 12 comfortables were quilted and five of patch-work sent for that purpose.

A number of articles of clothing were contributed to the box sent by the Woman's Auxiliary for the colored people in Bishop Nelson's diocese, Georgia; also many articles were made for S. Timothy's Hospital Lawn Party.

Thirty-six members were present at the closing, and after the visits of Rector and Curate games with prizes entertained them, and a poem recited by Mrs. John Loos was very much enjoyed; also the ice cream and cake, which immediately followed. With anticipations of future meetings they disbanded until the autumn.

At Christmas a box was sent to the Rev. N. L. Phillips, Philadelphia, containing garments valued at \$85, and at Easter one box to Rt. Rev. C. K. Nelson, D. D., was valued at \$134, which included clothing sent by S. Agnes' Branch of the Woman's Auxiliary to the value of \$37. During the winter we received many generous donations of material.

Our roll of members contains 31 names, an average attendance at the weekly meeting, 13, and we earnestly hope that next year there may be a more general interest in the work.

The Woman's Auxiliary

Warden, Mrs. S. Ashton Hand.

RECEIPTS.

Balance from year 1897-98...	\$4.92
Auxiliary envelopes	45.66
Donations	38.40
	<hr/> \$88.98

EXPENDITURES.

Foreign Missions	\$6.00
Miss Babcock's salary.....	5.00
Annual meeting	1.00
Rev. Henry Forester for Mrs. Hooker's School, City of Mexico, Mexico	5.00
Domestic Missions	2.00
Freedman's Fund	1.00
Archdeacon Soyner, Scholarship for School in South Carolina	25.00
Materials, etc.	36.09
Express, etc.	3.46
	<hr/> \$84.55

Balance to date

\$88.98

ALICE S. CNOVER, Treas.

The S. Veronica Guild

Warden, Mrs. J. Vaughan Merrick, Jr.

The accounts of the Guild have been balanced and stand thus:

Receipts	\$98.82
Expenditures	59.79

Balance May 22, 1899.....

\$39.03

This sum is in the hands of the Warden. Some portion of this balance will be needed for the finishing of the red Chasuble.

It is deemed advisable to add the remainder to the fund for purchasing new cassocks for the men of the choir, and which have already been ordered from England.

The S. Agnes Guild

Warden, Miss E. W. Burton.

Report of St. Agnes' Guild from June 1, 1898, to June 1, 1899:

In June sent to hospital lawn party 35 pounds of candy and one silk quilt.

In December, 1898, sixteen blouses for boys to Rev. Mr. Phillips, for use in mission work at Church of Crucifixion, Philadelphia.

After January 6, 1899, a number of articles of clothing to Church Orphans' Home, Memphis, Tenn.

At Easter, 1899, a contribution of 58 articles of clothing to Bishop Nelson for his mission work among the colored people of Georgia.

RECEIPTS.

Balance in cash	\$5.15
Due for badges.....	4.50
Cash from dices.....	29.80
Contributed by Associates for work	6.55
Donation	4.70
Offerings	5.50
	<hr/> \$56.20

EXPENDITURES.

Material for Hospital Lawn party	\$11.25
Anniversary expenses	12.54
Materials for mission work.....	16.46
Two roll books, at 25c.....	.50
Missiary reading matter.....	.65
To Bishop Morris for Oregon Sustentation Fund	5.00
Due for badges.....	4.50
Balance in hand.....	5.30
	<hr/> \$56.20

The closing exercises of S. Mary's Guild were held on May 6.

The Commendations were read by the Rev. G. W. Lamb.

Emily Barrett received the silver thimble for greatest improvement in sewing.

Annie Eastwood, Ethel Eastwood, Carrie Guilfoill and Lizzie Sard each received a prize for punctuality.

After the usual refreshments the children and teachers repaired to a near orchard and under the apple blossoms enjoyed a peanut hunt for all the children of the Guild.

Summary of work for the year, from June, 1898, to June, 1899:

Value of work sent to Church Orphans' Home, Memphis, Tenn.	\$7.00
Work sent to colored missions under Bishop Nelson.....	11.20
	<hr/> \$18.20

RECEIPTS.

Balance in hand Oct., 1898.....	\$1.26
Pennies from children.....	7.50
Donation for material.....	3.25
	<hr/> \$12.01

EXPENDITURES.

Materials	\$10.72
Balance in hand.....	1.29
	<hr/> \$12.01

Confraternity of the Soldiers of Christ

(SERVERS' GUILD)

Warden, Mr. J. Hartley Merrick.

OBJECTS OF THE GUILD.

To promote among the members of the Guild purity of life and reverence towards the blessed Sacrament of the Altar.

RULES RECOMMENDED TO THE MEMBERS.

1. The Soldiers of Christ will attend a celebration of the Holy Communion, if possible, on every Sunday and on the greater Holy Days.

2. They will receive the Blessed Sacrament regularly, and always fasting.

3. They will earnestly try to lead

pure lives, remembering that their bodies are the temples of the Holy Ghost.

GENERAL DIRECTIONS FOR SERVERS AND ACOLYTES.

1. If prevented by illness, or other reasonable cause, from keeping an appointment do not fail to provide a substitute.

2. Report for duty at least five minutes before service, and earlier if possible.

3. Do not enter the Sacristy at any time unless business calls you there.

4. Keep the Sacristy doors closed, and do not put articles of clothing on priests' vestment case.

5. Do not wear tan boots when ministering either as an acolyte or server.

6. Avoid loud or unnecessary talking in the Sacristy.

7. When service is over see that everything is in its proper place before leaving the building.

8. Wash your hands before the service begins.

9. Make all responses in a loud voice.

10. Keep your wits about you at all times, and keep your eyes on the priest.

The S. Ambrose Guild

Warden, Mr F. M. Campbell

Twenty young men were in attendance at the May meeting. Much routine business was attended to and accounts of the Drama lately given at the Institute settled up as far as returns would admit.

The warden appointed the members present to respond to the call that would soon be issued for a meeting to prepare for the July 4 picnic.

During the evening the rector came into the meeting and gave us much pleasure and encouragement

by highly commending the work of the Guild, both at their Anniversary and in the Drama.

Brotherhood of S. Andrew

S. TIMOTHY'S CHAPTER

Acting Director . . The Reverend Curate

The May meeting was full of interest and encouragement.

A resolution was adopted placing the services of the members at the disposal of the managers of the Hospital Lawn party for such uses as they may be needed for.

One act of the meeting very gratifying to the clergy was the placing on record of the determination of the members to make a corporate Communion on the third Sunday in each month at the early celebration.

During the evening Mr. Ambrose L. Cram, Jr., of Christ Church Chapter, Germantown, made a very helpful address on the subject of Brotherhood work.

Work was assigned and accepted as follows:

William H. James, librarian of the chapter and in charge of distributing through the pews envelopes for the special offerings each month.

Messrs. Robert S. Strader, Charles C. Cox and Frederic Loos consented to attend to preserving order on dismissal of Sunday school at the morning session during the summer.

Messrs. Thomas Bancroft, David Winn and James Platt were assigned to the duty of distributing the "Messenger" each month of its issue.

At the next meeting, June 19, the rector will give a Bible talk to the members.

The June corporate Communion will be on Sunday, June 18, 7 A. M.

On Monday evening, May 22, a meeting of Directors was called at S. Albans to arrange for the Local

Conference. Mr. S. A. Hawthorne kindly represented the Director at this meeting. The result was the appointing said conference to be held in S. David's parish on the evening of Thursday, June 1. Subject for discussion, "The Brotherhood Man, or Chapter, in the Parish."

PARISH NOTES

The Reverend Rector attended the commencement exercises at the General Theological Seminary, New York City, May 16 and 17; the annual meeting of the Trustees of the Seminary, of which board he is a member; also the Alumni banquet and the laying of the corner stone of the new building to be known as Hoffman Hall. The idea of erecting this building, which will be used as a refectory and gymnasium, originated with the class of '93, of which the Rev. G. Herbert Dennison, son of the rector, was a member. The movement was warmly indorsed by the Bishops and trustees and resulted in laying the corner stone six years later, viz., at Commencement of 1899. The building will cost at least \$250,000.

The Reverend Curate has completed the first visitation of the district assigned to his cure, having called at each address given in the book turned over to him. In each instance where he failed to find some member of the family at first call the visit has been repeated, and in some few cases the second time he failed to find the persons sought. It would be very gratifying if those persons who have not received a call from the curate would make themselves known to him at some convenient opportunity.

On Saturday, June 10, the eve of

S. Barnabas Day, will occur the annual lawn party in aid of S. Timothy's Hospital.

So deeply interested in this large and growing work is each member of the parish and community it cannot fail to be successful. It is hoped our parish people will be liberal with their patronage this year, as in the past. In the event of inclement weather the Fete will be postponed to the first pleasant day following.

On Wednesday evening, June 7, after Evensong, the Sunday School officers and teachers, members of the Brotherhood and S. Ambrose Guild will meet to arrange for the annual parish picnic, to be held on Tuesday, July 4. Each one interested is urged to attend the meeting and be prepared to willingly bear his or her share in the work necessary to make the celebration a success in every detail.

Following the custom that has obtained during the summer months "The Messenger" will not appear again until the October number, which, it is hoped, will be ready the last Sunday in September.

The Sunday School now meets at 9.30 A. M. instead of in the afternoon. Promptness in this, as in all parish work, is necessary. If teachers are in their places five minutes before time to begin it will have a good effect on the pupils. Scholars in assembling please remember there is service going on in the church between 9 and 9.30 each Sunday morning.

During the summer months, when the great festivals are over, the early celebrations still go on each Sunday. May there not be a large increase in the communions, especially on part of our boys and young men? Form

the habit of meeting your Lord the first thing on His own day and you will know the truth of the hymn writer who says:

"And they the day of Christ who love

A happy week shall find."

Cannot some more of our young people whose day's duties do not begin before 8 o'clock find it possible to attend regularly one of the weekday celebrations of Holy Communion? There are always two such services each week, on Tuesdays and Thursdays, at 7 o'clock.

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AT FAIR PRICES

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WILLIAM SOWDEN

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Also, 3423 N. 35th St., Falls of Schuylkill.

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A PLEASANT REMINDER

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4376 MAIN STREET

Fresh Bread
4 Loaves for 5 cents
2 " " 5 cents
1 Loaf " 5 cents

Yesterday's Bread
1 and 2 cents a Loaf
2 Loaves for 1 cent

Fine Assortment of Cut Cakes fresh daily.

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Ridge Ave. and Kalos St., Wissahickon.

FINE GROCERIES

MEATS, POULTRY,

FRESH VEGETABLES In Season

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The place to take your Prescriptions. Put up accurately by competent assistants at a moderate price. Goods delivered to any part of city. Send Postal if unable to call.

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SODA WATER, ALL FLAVORS, INCLUDING ICE CREAM.

Missimer & Sons

Coal, Wood, Hay and Straw

Cor. Cedar and Cresson Sts.

Branch Office, Cresson and Gay Sts.

MANAYUNK

Postal Orders Promptly Filled

Did You See Our Souvenir?

Ask for it!

"Little children, love one another," is a sweet thought for the Christmas season."

The Sunday School.

Superintendent, MR. S. ASHTON HAND.

TO THE PARENTS: We desire to call your attention to the following:

The 4 o'clock Service on Sundays is especially for the instruction by the Clergy, of our children, and is virtually a part of the Sunday School session. Failure on the part of the children to attend this service—unless excused by their parents, of which notice should be given the Superintendent—will result in a misconduct mark which will count against them in making out the honor roll. We earnestly hope that all parents will give their aid in this matter; we are working only for the welfare of their children.

Honor Roll.

Advent 1898 to Advent 1899.

Present Every Sunday.

Bezold, Mildred A.
Farrand, Mary M.
Gillespie, Edward.
Lord, Bessie B.
Smith, James S.
Street Louisa L.

Absent One Sunday.

Guilfoil, Carrie E.

Absent Two Sundays.

Adelhelm, F. Raymond.
Eastwood, Annie.
Murphy, Robert T., 3d.
Nuneviller, Blanche.
Shields, Herbert D.
Shields, John, Jr.
Sykes, Adele J.
Winn, Wm., Jr.

Absent Three Sundays.

Farrand, Harry W.
Jones, Louis M.
Kruger, Elizabeth E.
Kruger, Robert.
Magill, John S.

Absent Four Sundays.

Atkinson, Annie.
Bezold, Jannette S.
Earl, Lizzie.
Eastwood, Ethel.
Heft, Anna G.
Heft, John G., Jr.
Winn, Florence.

Absent Five Sundays.

Adams, Sarah J.
Holgate, Gertrude.
Mainwaring, Joseph.
Shields, Edward,
Street, John W.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." Nehemiah, iv: 17.

VOL. VII.

PHILADELPHIA, DECEMBER, 1899.

No. 2.

S. Timothy's Church,

ROXBOROUGH.

Ridge Avenue and Walnut Lane.

The REV. R. E. DENNISON, M.A., Rector,
Rector Street.

The REV. G. W. LAMB, Curate,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.

MISS E. W. BURTON, Parish Visitor.

THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

SERVICES:—

Sundays.

HOLY COMMUNION.

Every Sunday at 7.00 A.M.
2d and 4th Sundays in month, also, at 9.00 A.M.
1st, 3d and 5th Sundays in month, also, at 10.30 A.M.

MORNING PRAYER.

1st, 3d and 5th Sunday at 9.00 A.M.
2d and 4th Sunday at 10.30 A.M.

EVENING PRAYER.

Every Sunday at 4.00 P.M. June to October, 5 P.M.

During Advent and Lent, additional, 7.45 P.M.

Sunday School and Bible Classes, 3.00 P.M. June to October, 9.30 A.M.

Work Days.

HOLY COMMUNION.

Tuesdays and Thursdays, 7.00 A.M.

MORNING PRAYER.

Daily, 9.00 A.M.

EVENING PRAYER.

Wednesdays, 7.30 P.M.

Fridays, 4.00 P.M.

Holy Days.

Holy Communion, 7.00 and 9.00 A.M.

THE KALENDAR.

DECEMBER, 1899.

(Special Offering, for Children's Christmas Festival.)

17. Sunday (3d in Advent).....Holy Communion, 7 and 10.30 A.M. Servers, S. A. Hawthorne; Goell and Bartle.
Corporate Communion, S. Veronica Guild and Brotherhood S. Andrew, 7 A.M.
Night Service, 7.45.
18. Monday.....Brotherhood S. Andrew, 8 P.M.
19. Tuesday.....Holy Communion, 7 A.M. Server, Street.
20. Wednesday (Ember Day).....Evening Prayer, 7.30. Mothers' Meeting.
21. Thursday.....Holy Communion, 7 A.M. Server, Bailey.
22. Friday (Ember Day).....Woman's Auxiliary, 2.30. Evening Prayer, 4.
23. Saturday (Ember Day).....S. Mary Guild, 2 to 4 P.M.
24. Sunday (4th in Advent).....Holy Communion, 7 and 9 A.M. Servers, Guilfoil; Snyder.
Night Service, 7.45.
25. Christmas Day.....Holy Communion, 6 A.M. Server, J. V. Merrick, Jr.; 7 A.M., Server, S. A. Hawthorne; 10.30 A.M., Servers, J. H. Merrick and Howarth.
26. S. Stephen.....Holy Communion, 7 A.M. Server, Heft.
27. S. John, Evangelist.....Holy Communion, 9 A.M. Server, Dennison.
28. Holy Innocents.....Holy Communion, 7 A.M. Server, Guilfoil.
29. Friday, in Octave.....Holy Communion, 9 A.M. Server, Holler.
30. Saturday, in Octave.....Holy Communion, 7 A.M. Server, Barrett.
31. Sunday (after Xmas).....Holy Communion, 7 and 10.30 A.M. Servers, Hawthorne; J. H. Merrick and Snyder.

JANUARY, 1900.

(Special Offering, for Episcopal and Convention Funds.)

1. Circumcision.....Holy Communion, 7 and 9 A.M. Servers, Barrett and Bartle.
2. Tuesday.....Holy Communion, 7 A.M. Server, Heft. S. Ambrose Guild, 8 P.M.
3. Wednesday.....Evening Prayer, 7.30. Mother's Meeting.
4. Thursday.....Holy Communion, 7 A.M. Server, Guilfoil.
5. Friday.....Woman's Auxiliary, 2.30 P.M. Evening Prayer, 4.
6. The Epiphany.....Holy Communion, 7 and 9 A.M. Servers, Dennison and J. V. Merrick, Jr. S. Mary Guild, 2 to 4 P.M.
7. Sunday (1st after Epiphany).....Holy Communion, 7 and 10.30 A.M. Servers, J. V. Merrick, Jr.; J. H. Merrick and Howarth.
8. Monday.....Servers' Guild, 8 P.M. S. Agnes Guild, 8 P.M. Cadets, 7.30 P.M.
9. Tuesday.....Holy Communion, 7 A.M. Server, Street.
10. Wednesday.....Evening Prayer, 7.30. Mothers' Meeting.
11. Thursday.....Holy Communion, 7 A.M. Server, Bailey.
12. Friday.....Woman's Auxiliary, 2.30 P.M. Evening Prayer, 4.
13. Saturday.....S. Mary Guild, 2 to 4 P.M.
14. Sunday (2d after Epiphany).....Holy Communion, 7 and 9 A.M. Servers, Dennison and Heft.
Corporate Communion, Servers' Guild, S. Agnes Guild, 7 A.M.
15. Monday.....Brotherhood S. Andrew, 8 P.M.
16. Tuesday.....Holy Communion, 7 A.M. Server, Heft.
Meditation, S. Veronica Guild, 4.30 P.M.
17. Wednesday.....Evening Prayer, 7.30. Mothers' Meeting.
18. Thursday.....Holy Communion, 7 A.M. Server, Guilfoil.
19. Friday.....Woman's Auxiliary, 2.30 P.M. Evening Prayer, 4.
20. Saturday.....S. Mary Guild, 2 to 4 P.M.
21. Sunday (3d after Epiphany).....Holy Communion, 7 and 10.30 A.M. Servers, Hawthorne; Goell and Bartle.
Corporate Communion, Brotherhood S. Andrew; S. Veronica Guild, 7 A.M.

The Rector's Letter.

DEAR FRIENDS: The MESSENGER, coming to us, through necessity, in the middle of the month, somewhat disarranges both matter and subject upon which the Rector might like to speak. Advent, which is now half over has been already referred to, and so we must turn our attention to the near approach of the Feast of the Holy Nativity. The day of the week this year is perhaps the least convenient upon which it could fall. Following upon Sunday, the work of decorating the Church must be done in more or less haste. This, however, need not be so very serious when many hands are ready, and thorough preparation is made beforehand. The Brotherhood of S. Andrew, as usual, will have charge of this work, and it is earnestly requested that all be on hand on the eve of the Feast for this duty. We hope this year to keep the "First Vespers" of Christmas on Sunday evening, the 24th, with an appropriate service.

Never have we had a more satisfactory Anniversary of our Working Men's Club and Institute than that just celebrated. The Service at the Church on Sunday evening, the 19th ult., was very well attended; the sermon by Dr. Worcester was most attentively listened to, and the music was excellent. The prosperity that has attended the Club the past year is most grat-

ifying and encouraging. The membership has been nearly doubled and all expenses have been met.

And now let us turn our attention to our preparation for the Christmas devotion. The great gift of God's dear Son should quicken us to a more intense realization of that return of love we owe to Him, and which we should manifest in those kindnesses and tender exchanges of gifts which belong to this Holy Time. The children especially claim our first thoughts, mindful, as we are, of that Holy Child who came to us at this time. Let us be generous in our offerings which are made during this month, to make their hearts glad and happy. Let the Altar of our dear Lord be thronged that day with thankful and reverent communicants; and let the remainder of this Advent-tide be a space for careful and honest preparation for receiving the Sacrament which Incarnate Love has provided us.

Faithfully,

R. E. DENNISON.

Christmas Notes.

It is earnestly urged that *nothing* but illness will keep our communicants from their "bounden duty" and sacred privilege on Christmas Day. To provide for all possible emergency, there will also be the *daily* celebration during the Octave. In cases of illness or infirmity, the Clergy will be ready and *glad* to

arrange to go to the homes, so that none may fail to make a Communion during that holy season.

No reason is allowed of the Church as sufficient for neglect. In cases of troubled conscience, or of doubt, the Clergy are to be consulted for direction and advice. If any be ill, the Church will go to them.

The hours of Service on Christmas Day will be 6, 7 and 10.30. It is hoped one of the earlier hours will be chosen by all who are not hindered by illness, infirmity or other reasonable cause.

The Children's Christmas Festival, with gifts, will be held on "The Innocents' Day," Thursday, December 28th.

At 2 o'clock the Infant and Intermediate Classes will meet, and at 7.30 P.M., the Main School Classes will assemble in the Sunday-school room for their exercises.

Parish Register.

Baptisms.

Elizabeth Amelia Shaw.
Hazel Gertrude Ogden.
Elizabeth Stead Ogden.
Raymond J. Sullivan.

Burials.

Mrs. Elizabeth Kent.
Mrs. Dorothea Manger.

The Vestry.

Mr. Frederick M. Campbell has been elected Vestryman, to fill a

vacancy. The Vestry elected Mr. Geo. C. Bowker to fill a vacancy in the Board of Managers of S. Timothy's Hospital.

The Future of the Parish.

In our last issue attention was drawn to the then approaching anniversary of the founding of the Parish. This has come and gone; the Rector, on Advent Sunday, in alluding to it struck the keynote of what we now wish to say, when he expressed the hope that a new energy should animate us in beginning a new year of growth. What do we need to promote this renewed life? First, it seems to us, a true realization of the work before us, as a Parish and as individuals—the work, namely, of deepening the spiritual life. For, after all, this is the foundation on which all true parochial work must be built, to be efficient and enduring. Ornate and frequent services, good music, free seats—all these are the scaffolding only. The building itself is to be in the character of the worshippers; producing a greater devotion to religious things, a sacrifice of self-will, and a more earnest desire to promote the welfare of others. The most effectual means of securing such a result is of course a more frequent and more general resort to that great sacrament, the Holy Communion—that feast in which we are fed with the true Bread from Heaven. The physical

life cannot be maintained without material food; neither can the spiritual life without its own appropriate sustenance. With so large a number of communicants, even when we allow for the frequent opportunities offered, and for the sick or absent ones, it would certainly appear that the number of those availing themselves of this means of grace is by no means what it should be. Let us take this thing seriously to heart. Temptations of every kind are about us—the temptation of sloth, which makes it difficult to come to the early celebration for those who are hard worked during the week; that insidious form of temptation which persuades that we are "not good enough" to do what in reality will make us the better for doing; the temptation to remain away, for fear we shall be taunted by companions as "too pious," or because we fear their jeers, when in daily life we fall away from what we know to be right; above all, the spirit of indifference which pervades the age and community in which we live. All these influences are against us in striving for the spiritual life. But if we only realize that the Parish exists to do Christ's work; that this work is to save men's souls, and that, as members of it, we are, each and all, bound to do our share in that work; that the most effectual means of doing this is, each for himself, to gain the strength which alone can enable

him to do it; then, the importance of a more earnest devotion to the Church's means for giving such strength will be apparent to all.

The second means of renewing energy lies in an increased sense of the missionary character of the Church. We who have been trained in a free church, and have, therefore, taken our part in mission work in our immediate neighborhood, ought to be able to realize this more than those who have been brought up in pewed churches, for every free church is in one sense a mission. It opens its doors and extends a welcome to all who choose to come. Its message is delivered to all the world, and not only to those who constitute its "congregation." Now let this spirit extend itself outside of its doors, and to those who are far removed from it, whether in our own country or abroad; then there is a true love for "missions," and that love must necessarily be shown, if at all, by the gifts of money or material. Some people think that "it is as much as we can do to maintain the Parish," and add that "charity begins at home," forgetting, apparently, that the use of the word "begins" implies continuing or ending away from home. The fact is, however, that "there is that which scattereth and yet increaseth;" that the more we learn to give to others and help others and think of others, the more we shall give to our paro-

chial life. And it is one of the many good features of the Free Church system that we are educated to give as an act of worship to Almighty God.

The Woman's Auxiliary.

Warden, Mrs. S. Ashton Hand.

At the meeting held November 10th, the Rev. Mr. Wey gave an address on the character and needs of his work among the poor whites of the mountain districts of North Carolina. He told of their ignorance, lack of thrift, immorality and extreme poverty—poverty which we can hardly realize and which they accept with stolid indifference.

They have lived for generations among the mountains, and when approached by our Missionaries to change their ways, reply—"what was good enough for our fathers is good enough for us." It is only through the children that improvement can come, and this fact Mr. Wey early discovered and immediately began to organize schools. In five years, six Sunday and three day schools were established, and very soon a marked difference between the children in his schools and those who will not or cannot attend was observed.

It was decided at the close of the address to work for Mr. Wey during the winter, and as he has about 300 children dependent on him for clothing, there is an ample field to cover.

If there are any women in the Parish who are unable to attend the Friday afternoon meetings, but who are willing to sew at home, pieces of work will be gladly given them to do. The clothing is of the simplest kind, unbleached muslin underwear, gingham aprons and dresses for little girls, and blouses for boys.

Do not forget the Auxiliary Envelopes.

The treasury is empty—more materials are needed, but there is not a penny to spend on them.

The envelopes can be obtained from the Warden.

The S. Ambrose Guild.

Much to the regret of the Clergy and Guild, Mr. Campbell has felt obliged to resign the Wardenship. Mr. Campbell kindly attended a recent meeting and addressed the boys, assuring them of continued interest, in their work.

The Rector has requested the Curate to act as Warden.

Arrangements have been completed for opening the room formerly used for the Parish School, as a Guild room, and on each Thursday evening, games, reading matter and other entertainment will be provided. Members of the Parish are asked to aid the work by gifts of current magazines, games and money.

A "Dramatic Club" has been

organized within the Guild, of which Mr. Stewart has kindly volunteered to act as Director.

Committee in charge of December meetings consists of Theo. Schilskey and George Leewright. The rules will be rigidly enforced.

The S. Anna Guild.

(Mothers' Meeting.)

Warden, MRS. D. RODNEY KING.

Assistant, MRS. R. R. BUNTING.

Although these meetings have been well attended, it would be most gratifying to have more members, and punctual attendance. If the benefit of the Church Service were more fully appreciated the work afterwards would be made easy and pleasant. The average attendance is thirty, and orders have been filled for quilts and rag carpets.

It has been proposed by the Mothers that railings be put on the steps of the Parish House at their expense, which has met with approval, and will soon be finished. This will be a great comfort in cold, icy weather, and no doubt induce more to come in.

The Maternity Closet is now nearly empty, and as cases often occur where infant's clothing is required, we will be glad to have it refilled, either by donations of money or of new and half-worn clothing.

The S. Agnes Guild.

Warden, MISS E. W. BURTON.

The Guild has taken up Missionary work for the Rev. Mr. Wey, of the missionary District of Asheville. Our meetings have been well attended.

Every Monday evening presents a busy scene—bright faces and deft fingers. It is hoped each member will try to help in this work.

"It is more blessed to give than to receive," and all who assist will feel better and happier for it.

We who have so many comforts and blessings in our homes, can do something that others "may be taught of Christ." What a blessed privilege!

*"Let no brother's bitter chidings
Rise against us, when we stand
In the judgment,
From some far, forgotten land."*

The S. Mary Guild.

Warden, MISS E. W. BURTON.

The little hands of many little girls are busy each Saturday afternoon making garments and patchwork. While our dear children are working that the *poor children* of Asheville may be kept at school, and taught of Christ, we hope they will try to bring the lessons of love and obedience into their own lives and homes.

"Children, obey your parents in all things: for this is well pleasing unto the Lord."

As will be noticed in the Kalendar, the hour of the celebration of Holy Communion, hitherto at 9 o'clock on second and fourth Sundays, has been changed to eight o'clock, to begin on the Sunday in S. Timothy's Octave, January 28th. This change is made with the feeling that a larger number of our people will be accommodated.

An organ recital will be given in the Church on Tuesday evening, January 30th, at 8 o'clock. A silver collection will be taken at that time for S. Timothy's Hospital.

On Thursday evening, February 1st, the instructions for Confirmation will be begun. The usual custom will be followed, *i. e.*, classes for boys and adults each Thursday evening at 8 o'clock; and class for girls each Friday at 4.15 P. M. The "Rector's Letter," in this issue fully explains the duty and privilege of this great gift of God the Holy Ghost, and it ought not to be necessary for persons themselves to be urged, nor that parents be entreated to allow their children of proper age to receive this great blessing. The clergy will be glad to receive names of those desiring to enter the Instruction Classes.

On Thursday evening, 8th February, an entertainment will be given in the hall of the Institute for the Choir Outing Fund. A comedy in three acts, entitled

"A Married Bachelor," will be given by friends of the choirmaster, coming from the Guilds and Sunday Schools of S. Peter's and S. James' Parishes. These friends having volunteered their services, it is hoped our appreciation of their kindness, as well as interest in our boys, will be shown by a generous patronage of the entertainment.

It may not be generally understood that there is a Bible or Instruction Class for Young Men, held each Sunday afternoon in the old Parish Schoolroom. This class meets at 3 o'clock, and is in charge of the Reverend Curate. Any young men of the Parish and their friends will be cordially welcomed.

Thanks from the Young Men's Club are extended to two ladies of the Parish for generous contributions of reading matter for their room. It is timely and much enjoyed. Contributions of good reading matter and games, and also money for furnishing the Guild room will be appreciated.

The Cadets are making good progress with their drilling. Frank Guilfoil has been appointed lieutenant. At the last meeting, time was devoted also to sports and games, the evening being closed with a brief service, after which the Cadets marched from the Church grounds in quiet, military order, and were noiselessly dismissed.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." Nehemiah, iv: 17.

VOL. VII. PHILADELPHIA, JANUARY and FEBRUARY, 1900. No. 3-4.

S. Timothy's Church.

ROXBOROUGH,

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The REV. G. W. LAMB, CURATE,
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1st, 3d and 5th Sundays at 9.00 A. M.
2d and 4th Sundays at 10.30 A. M.

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Every Sunday at 4.00 P. M. June to October, 5 P. M.

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Work Days.

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Tuesdays and Thursdays, 7.00 A. M.

MORNING PRAYER.

Daily, 9.00 A. M.

EVENING PRAYER.

Wednesdays, 7.30 P. M.

Fridays, 4.00 P. M.

Holy Days.

Holy Communion, 7.00 and 9.00 A. M.

THE KALENDAR.

JANUARY, 1900.

(Special Offering. For Episcopal and Convention Funds.)

22. Monday..... Cadets, 7.30 P. M.
Holy Communion, 7 A. M. Server, Street.
23. Tuesday..... S. Veronica Guild, 2.30 P. M.
Patronal Festival and Octave.
24. S. Timothy..... Holy Communion, 7 and 9 A. M. Servers, Guilfoil; Bailey.
Evening Prayer, 7.30. Mothers' Meeting.
25. Conversion of S. Paul..... Holy Communion, 7 and 9 A. M. Server, 7, Bailey.
Young Men's Club, 7.30 P. M.
26. Friday..... Holy Communion, 9 A. M. Woman's Auxiliary, 2.30 P. M.
Evening Prayer, 4. Choir Rehearsal, 7.45 P. M.
27. Saturday..... Holy Communion, 7 A. M. Server, Holler. S. Mary Guild, 2 P. M.
28. Sunday (4th after Epiphany)..... Holy Communion, 7 and 8 A. M. Servers, Guilfoil; Snyder.
Mothers' Corporate Communion, 10.30. Servers, Goell and Bartle. At 7.45 P. M., service, with special preacher, and procession of guilds
29. Monday..... Holy Communion, 9 A. M. Server, Bailey.
30. Tuesday..... Holy Communion, 7 A. M. Server, Street.
S. Veronica Guild, 2.30 P. M.
31. Wednesday..... Holy Communion, 9 A. M.
Evening Prayer, 7.30. Mothers' Meeting.

February, 1900.

(Special Offering. For Diocesan Missions.)

1. Thursday..... Holy Communion, 7 A. M. Server, Guilfoil. Young Men's Club,
7.30 P. M. Confirmation classes, boys and adults, 8 P. M.
2. Purification, B. V. M..... Holy Communion, 7 and 9 A. M. Server, 7, Heft.
Woman's Auxiliary, 2.30 P. M. Evening Prayer, 4. Confirmation
class for girls, 4.15 P. M. Choir rehearsal, 7.45 P. M.
3. Saturday..... S. Mary Guild, 2 P. M.
4. Sunday (5th after Epiphany)..... Holy Communion, 7 and 10.30 A. M. Servers, J. V. Merrick, Jr.
J. H. Merrick and Howarth.
5. Monday..... S. Ambrose Guild, 8 P. M.
6. Tuesday..... Holy Communion, 7 A. M. Server, Heft.
S. Veronica Guild, 2.30 P. M.
7. Wednesday..... Evening Prayer, 7.30. Mothers' Meeting.
8. Thursday..... Holy Communion, 7 A. M. Server, Bailey. Young Men's Club,
7.30 P. M. Confirmation classes, boys and adults, 8 P. M.
Entertainment at Institute for Choir Outing Fund.
9. Friday..... Woman's Auxiliary, 2.30 P. M. Evening Prayer, 4. Confirma-
tion class for girls, 4.15. Choir rehearsal, 7.45 P. M.
10. Saturday..... S. Mary Guild, 2 P. M.
11. Septuagesima..... Holy Communion, 7 and 8 A. M. Servers, Barrett and Heft.
Corporate Communion, Servers' Guild, S. Agnes Guild, 7 A. M.
12. Monday..... Cadets, 7.30 P. M. Servers' Guild, 8 P. M. S. Agnes Guild, 8 P. M.
13. Tuesday..... Holy Communion, 7 A. M. Server, Street. S. Veronica Guild,
2.30. Guild Service, 4.30 P. M.
14. Wednesday..... Evening Prayer, 7.30. Mothers' Meeting.
15. Thursday..... Holy Communion, 7 A. M. Server, Guilfoil. Young Men's Club,
7.30 P. M. Confirmation classes, boys and adults, 8 P. M.
16. Friday..... Woman's Auxiliary, 2.30 P. M. Evening Prayer, 4. Confirmation
class for girls, 4.15. Choir rehearsal, 7.45.
17. Saturday..... S. Mary Guild, 2 P. M.
18. Sexagesima..... Holy Communion, 7 and 10.30 A. M. Servers, Hawthorne;
Goell and Bartle.
Corporate Communion, Brotherhood S. Andrew; S. Veronica
Guild, 7 A. M.
19. Monday..... Brotherhood S. Andrew, 8 P. M.
20. Tuesday..... Holy Communion, 7 A. M. Server, Heft.
S. Veronica Guild, 2.30 P. M.
21. Wednesday..... Evening Prayer, 7.30. Mothers' Meeting.
22. Thursday..... Holy Communion, 7 A. M. Server, Bailey. Young Men's Club,
7.30 P. M. Confirmation classes, boys and adults, 8 P. M.
23. Friday..... Woman's Auxiliary, 2.30 P. M. Evening Prayer, 4. Confirmation
class for girls, 4.15. Choir rehearsal, 7.45 P. M.
24. S. Matthias..... Holy Communion, 7 and 9. Servers, Bartle; J. V. Merrick, Jr.
S. Mary Guild, 2 P. M.
25. Quinquagesima..... Holy Communion, 7 and 8. Servers, Guilfoil; Snyder.
Mothers' Corporate Communion.
26. Monday..... Cadets, 7.30 P. M.
27. Tuesday..... Holy Communion, 7 A. M. Server, Street.
S. Veronica Guild, 2.30 P. M.
28. Ash Wednesday..... Holy Communion, 7 and 9. Servers, J. H. Merrick; J. V.
Merrick, Jr. Evening Prayer, 5; Night Service, 7.30.
Mothers' Meeting.

The Rector's Letter.

DEAR FRIENDS: The Right Reverend, the Bishop of the Diocese, has notified me that he will visit this Parish on the evening of Wednesday, the 28th of March, for the purpose of giving Confirmation.

This announcement of so important an event should bring some very serious thoughts to the hearts of not only the children of the Parish, but to a large number of adults who have heretofore suffered this opportunity of receiving the inestimable gift of God the Holy Ghost, to pass by. There has grown up in the minds of many the notion that this sacramental gift is of minor importance, to be received or refused, without any regard as to the serious consequences involved therein. Have we not fallen into the error of regarding the two "great sacraments of the Gospel" as if there were no other gifts of grace necessary to our spiritual growth? Have we not been disposed to confuse in our minds what may be called two widely divergent extremes? Some, having respect only to the preface to the Confirmation office, look upon it as little more than a public profession of faith. The act of the child (or adult, as the case may be), presented to the Bishop is emphasized, and God has very little to do with the matter save as He must be accounted as ac-

cepting this willing proffer of a soldier's service. The Bishop's benediction is construed sentimentally; it is a most becoming symbol of God's gracious favor. On the other hand, the mind imbued with the sacramental character of the Church's life, lays greater stress on the Divine aspect of the rite. God does the confirming, not the man. Confirmation is a distinct spiritual crisis in life, "thenceforward the soul is endowed with a fullness of spiritual power which enables it to reach a higher plane of Christian attainment than was possible before."

In thus magnifying Confirmation, there is no intention of obscuring the pre-eminent honor assigned by the Church of all ages to the two sacraments of Baptism and the Eucharist. But we must not shrink from the language of Scripture in defining the grace of Confirmation as the gift of the Spirit, as the very perfecting of Holy Baptism.

There is certainly cause for serious questioning in cases where Confirmation has ceased to be regarded as essential, when it may be had, to a participation in the most sacred mysteries of the Lord's Body and Blood.

Remember, and we lay as much emphasis as we can upon this fact, that it is the Holy Ghost Himself, not His attributes and spiritual powers merely, who is given in Confirmation. And so let us

make ready our souls for a Heavenly Guest, that with His coming all His gifts will flood our souls with the light that alone can guide our path.

Faithfully,

R. E. DENNISON.

Important Notice.

At its meeting held January 12th the Vestry adopted certain amendments to the by-laws in accordance with the recommendations of the last Diocesan Conventions. Hereafter no one will be eligible as vestryman unless he has been nominated in writing by three qualified voters to the secretary, prior to twenty days before Easter Monday (this year March 26th); all outgoing members to be considered renominated. Notice of such nominations to be posted at the Church Porch on the Fifth Sunday in Lent.

A register is to be kept by the Rector and Wardens, of all adults recognized by them as regular worshipers and contributors for the space of one year next preceding (charter proviso for voters). Those who do not take envelopes are requested to send their names to the Rector before March 1st next, in order that they may be entered in this register.

AUG. R. ANDREWS,
Secretary of the Vestry.

Please Respond Promptly.

At the recent meeting of the Vestry it was learned that, owing to unusual repairs to the Church, Sexton's House, etc., a deficit of about \$200 in the general account must be met, and it is earnestly hoped that generous offerings will be made promptly, so that our Dedication Festival may close with a clean balance sheet.

The Dedication Festival.

Our patronal feast, S. Timothy's Day, occurs upon Wednesday, January 24th. There will be celebrations of the Holy Communion on that day at 7 and 9 o'clock, and daily during the Octave, at hours named in "The Kalendar."

On Sunday in the Octave, January 28th, there will be a celebration also at 10.30 o'clock. At that service the Rev. Herman L. Duhring, D. D., superintendent Philadelphia City Mission, will preach the sermon. In the evening, at 7.45 o'clock, there will be a choral service with procession of Guilds. The sermon at that service will be preached by the Rev. George F. Nelson, D. D., superintendent New York City Mission.

Members of the several Guilds are asked to meet in the Parish Building at 7.30 o'clock, provide themselves with badges, and take places in the procession.

Let there be a large attendance at the Holy Communion during the festival, and every member of Guilds and Parish organizations show their deep interest in the work by being in place on Sunday night.

The Future of the Parish, II.

In our last issue some essentials for a renewed parochial life were suggested. The limits of space then forbade mention of more than two, one being the foundation on which real and substantial work must be based, viz., a more general and more earnest devotion to the great life-sustaining sacrament of the Holy Communion; the other, a more ardent missionary spirit, through which we are led to help in the extension to others of like privileges.

There are, however, other ways in which, as individuals and as a Parish, we may grow in spiritual life. One of these lies in the cultivation of earnest public prayer and intercession. Very few of us, engrossed in daily toil, can join in the daily prayers of the Church. Yet, as these services, where only "two or three are gathered together" express the needs and offer the devotions of the Parish, it should be the endeavor of those who are not hindered by urgent cause to attend them. On Sundays, when most of us can attend, it is to be feared that the obligation hangs very

loosely upon many, and that we allow trivial excuses, such as weather, or friends' visits or the attractions of various forms of outdoor recreation to interfere with the bounden duty of public worship and prayer. The variety and cogency of these excuses remind one of those described in the Gospel as reasons for not attending the marriage feast. It is a most lamentable sign of deterioration in religious thought and practice; and we should recognize our duty to sternly resist the temptations which draw us away from Church. Especially, also, should the children of the congregation be brought into Church, and not be allowed to depart to their homes after dismissal from the Sunday School. It is a poor way to make Church people of those who are to constitute our future congregation, and who are thus allowed to grow up without familiarity with the Prayer Book. Of course, there is often good reason for sending home the infants; but any one who observes the crowd of older children, particularly the boys, who turn their backs upon the Church while the chimes are ringing, must be distressed at the sight, and concerned at its inevitable results. Probably most of them pass the afternoon upon the street or join the crowd of idle gazers on the gay park equipages; not a very good way of impressing on their minds the lessons of the

Sunday School. Of course, we do not here allude to the young men and women who have attended to their religious duties earlier in the day, and who seek innocent recreation.

(To be continued.)

Ceremonial.

[These Articles on Ceremonial are based upon "Ceremonial of the English Church," by Rev. Vernon Staley, of England, through whose courtesy the writer has been permitted to excerpt and adapt such parts as seem most useful. Everyone interested in going deeper into the subject ought certainly to obtain this admirable treatise.]

In this and following papers it is proposed to look into the question of ceremonial, in the hope that our people may take a more reverent, because more intelligent, interest in the various ceremonies with which we adorn the worship of Almighty God.

Turning to the title page of the Prayer Book, you will note the following: "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church," etc. Here we see a distinction between *rites* and *ceremonies*, which is frequently lost sight of. Let us try to get the exact meaning of the terms "ritual" and "ceremonial," inasmuch as Divine service is composed of rites and ceremonies which involve their performance.

Archbishop Benson, in the Lincoln Judgment, delivered A. D. 1890, said "The word 'rite' is held to include, if not to consist

of, the text of the prayers and Scriptures read; the books called 'rituals' containing these, while books called 'ceremonials' prescribe the mode of using the rites or conducting the service."

Strictly speaking, then, the term "ritual" signifies the words "of a rite," and the term "ceremonial" the actions in which it consists or by which it is accompanied. Thus it is possible for a person to be a learned "ritualist" and yet to know little or nothing about "ceremonial." As it is only with "ceremonial" that we are to deal, it is well at the outset to explain more fully the meaning of this word. To quote Archbishop Benson again: "A ceremony in worship is an action or act in which material objects may or may not be used, but is not in itself any material object."

The making of the sign of the cross in Baptism, or on the person, the placing of the ring in marriage, come all under the definition of a ceremony. Thus, by the terms "ceremony" or "ceremonial" we are to understand, not only bodily gestures (such as kneeling, standing, bowing, etc.), but also the active employment of articles used in Divine service (such as carrying the cross in procession, burning of candles on the altar, etc.). To sum up, a ceremony is a formal symbolic gesture or action of religious meaning, performed or done in connection with the rites of the

Church. As man is a being composed of a reasonable soul and a material body, and as worship is a thing in which the whole man, body and soul, must take part, it is clear that both parts must be used. It is for this reason that God gave such detailed directions to the Jews as to the ceremonial of their Temple worship, and that S. John the Divine, in the Book of Revelation, describes so carefully the glorious worship of Heaven. If we stop to think over the matter of ceremonial it must be clear to every one that God considers it as worthy of the most earnest and devout attention on man's part, that His worship should be rendered with the greatest care—no detail is too small to be passed over. S. Augustine says, "To worship God with outward ceremonies is to adore Him in spirit and in truth, if such ceremonies are the outcome of sound doctrine, with the beauty of holiness and of love."

From the consideration of the necessity of religious ceremonial we pass on to the consideration of its object or purpose.

OBJECT I.—THE GLORY OF GOD.

Of course, the primary object of ceremonial is the acknowledgment of the claims of Almighty God upon the homage and love of His creatures. The first commandment, in enjoining the *inward* worship of God, forbids it to be given to idols; the second

commandment in forbidding *external* worship to idols, enjoins it to be given to God. "O come, let us worship and fall down: and kneel before the Lord our maker" is the voice of reverence of all ages.

Symbolic acts not only uphold the dignity of worship, and conduce to order and reverence, but they also glorify Him in giving outward expression to truths which He has revealed.

Under the term we may include the ornamentation and appointments of our churches, and the vestments, which should be the finest and richest materials, worthy of the Great King. It is a dishonor to God to let His house be bare, and His services be rendered carelessly and indifferently. The best that we can get, not the second or third best, should be given to God in the service of the Sanctuary, whether in music, fabric, ceremonial—whatsoever pertains to the rendering of Divine worship.

Parish Notes.

The number of Christmas Communion was equal to nearly one-half the total number of enrolled communicants. Several persons presented themselves, whose long absence from the Holy Feast had been noted with pain. Still there are many who ought to have prepared themselves and to have come.

force; not only does it express inward devotion, but teaches it in others. As the baring of the head to a woman expresses a man's reverence for her sex, so the force of example will educate those who do not perhaps perceive in themselves the latent existence of such a feeling.

We may conclude, therefore, that the proper use of symbolic acts of devotion in divine worship is a necessity to man, and that the glory of God is promoted thereby.

We have treated the subject so far from what may be called, in a way, the philosophic standpoint. Let us look at it now from the standpoint of revelation, and see how God has most clearly and unmistakably taught us His will regarding it. The Old Testament abounds in the most minute details of ceremonial in worship. To mention a very few, recall the rainbow, the cherubim above the mercy seat, the exact dimensions and instructions concerning the vestments of the high priest, the altar of incense, the table of shew bread, the seven-branched candlestick, the elaborate system of ceremonial observances of priesthood and laity, and many others, which can best be investigated by a careful reading of the Scriptures. The New Testament again, with the wonderful description of the worship of heaven, with which the pages of St. John the Divine abound. What more convincing evidence can be asked than the Bible itself, that ceremonial is not only pleasing to Almighty God, but that He really orders it in the service of his creatures? Surely too we must remember the care with

which our blessed Lord observed all the rites and ceremonies of the Jewish law.

To sum up then, ceremonial worship has for its object (1) the honor and glory of God, (2) the spiritual education of man. The divine warrant is found in the Holy Bible from cover to cover.

Ceremonial must mean something.

It must be clearly understood that no ceremonial act is used that does not mean something. It is not because they may be graceful or pleasing to the eye, in other words, pure æsthetics. This view must be emphasized because, unfortunately, the proclamation of catholic truth and dogma has not kept pace with the gradual restoration of our rightful ceremonial observances.

Doctrine is the *substance* of religion, whilst ceremonial is of the *circumstances* of religion. Ceremonial, as illustrative of truth, is, therefore, but of secondary importance. We must remember that though the doctrine and discipline of the church are the more important, yet ceremonies, as exponents and aids to the soul's understanding, must be given due and proper observance.

(To be continued.)

Remember, the celebration of Holy Communion, appointed for nine o'clock on Thursdays, is a special privilege given our people for extra acts of devotion during Lent. The clergy will provide the service. Will you appreciate it by attending?

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah, iv: 17.*

VOL. VII.

PHILADELPHIA, MARCH, 1900.

No. 5.

S. Timothy's Church.

ROXBOROUGH,

Ridge Avenue and Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.

MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

SERVICES:

Sundays.

HOLY COMMUNION.

Every Sunday at 7.00 A. M.
2d and 4th Sundays in month, also, at 8.00 A. M.
1st, 3d and 5th Sundays in month, also, at 10.30 A. M.

MORNING PRAYER.

1st, 3d and 5th Sundays at 9.00 A. M.
2d and 4th Sundays at 10.30 A. M.

EVENING PRAYER.

Every Sunday at 4.00 P. M. June to October, 5 P. M.

During Advent and Lent, additional, 7.45 P. M.

Sunday School and Bible Classes, 3.00 P. M. June to October, 9.30 A. M.

Work Days.

HOLY COMMUNION.

Tuesdays and Thursdays, 7.00 A. M.

MORNING PRAYER.

Daily, 9.00 A. M.

EVENING PRAYER.

Wednesdays, 7.30 P. M.

Fridays, 5.00 P. M.

Holy Days.

Holy Communion, 7.00 and 9.00 A. M.

THE KALENDAR.

MARCH, 1900.

(Special Offering. For Easter Festival and Decoration.)

1. Thursday Holy Communion, 7 and 9 A. M. Server, Guilfoil. Young Men's Club, 7.30 P. M.
Confirmation classes, boys and adults, 8 P. M.
2. Friday Woman's Auxiliary, 2.30 P. M. Confirmation class for girls, 4.15 P. M. Evening Prayer, 5.
Choir rehearsal, 7.45 P. M.
3. Saturday S. Mary Guild, 2 P. M. Evening Prayer, 4.
4. Sunday (1st in Lent) . Holy Communion, 7, 8 and 10.30 A. M. Servers, J. V. Merrick, Jr.; Holler; J. H. Merrick and Howarth.
Corporate Communion, Servers' Guild, 7 A. M.
Night Service, 7.45.
5. Monday S. Ambrose Guild, 8 P. M.
6. Tuesday Holy Communion, 7 A. M. Server, Heft.
S. Veronica Guild, 2.30 P. M.
7. Wednesday Evening Prayer, 5. Night Service, 7.30.
Mothers' Meeting.
8. Thursday Holy Communion, 7 and 9 A. M. Server, Bailey. Young Men's Club, 7.30 P. M.
Confirmation classes, boys and adults, 8 P. M.
9. Friday Woman's Auxiliary, 2.30 P. M. Confirmation class for girls, 4.15. Evening Prayer, 5.
Choir rehearsal, 7.45 P. M.
10. Saturday S. Mary Guild, 2 P. M. Evening Prayer, 4.
11. Sunday (2d in Lent) . Holy Communion, 7 and 8 A. M. Servers, J. Corley and Heft.
Corporate Communion, S. Agnes Guild, 7 A. M.
Night Service, 7.45.
12. Monday Cadets, 7.30 P. M. S. Agnes Guild, 8 P. M.
13. Tuesday Holy Communion, 7 A. M. Server, Street.
S. Veronica Guild, 2.30. Guild Service, 4.30 P. M.
14. Wednesday Evening Prayer, 5. Night Service, 7.30. Brotherhood S. Andrew, 8.15. Mothers' Meeting.
15. Thursday Holy Communion, 7 and 9 A. M. Server, Guilfoil.
Young Men's Club, 7.30 P. M. Confirmation classes, boys and adults, 8 P. M.
16. Friday Woman's Auxiliary, 2.30 P. M. Confirmation class for girls, 4.15. Evening Prayer, 5. Choir rehearsal, 7.45.
17. Saturday S. Mary Guild, 2 P. M. Evening Prayer, 4.
18. Sunday (3d in Lent) . Holy Communion, 7, 8 and 10.30 A. M. Servers, Hawthorne; Barrett; Goell and Bartle.
Corporate Communion, Brotherhood S. Andrew; S. Veronica Guild, 7 A. M. Night Service, 7.45.
19. Monday
20. Tuesday Holy Communion, 7 A. M. Server, Heft.
S. Veronica Guild, 2.30 P. M.
21. Wednesday Evening Prayer, 5. Night Service, 7.30.
Mothers' Meeting.
22. Thursday Holy Communion, 7 and 9 A. M. Server, Bailey.
Young Men's Club, 7.30 P. M. Confirmation classes, boys and adults, 8 P. M.
23. Friday Woman's Auxiliary, 2.30 P. M. Confirmation class for girls, 4.15. Evening Prayer, 5.
Choir rehearsal, 7.45 P. M.
24. Saturday S. Mary Guild, 2 P. M. Evening Prayer, 4.
25. Sunday (4th in Lent) . Holy Communion, 7 and 8. Servers, Guilfoil; Snyder.
Annunciation, B. V. M. Mothers' Corporate Communion. Night Service, 7.45.
26. Monday Cadets, 7.30 P. M.
27. Tuesday Holy Communion, 7 A. M. Server, Street.
S. Veronica Guild, 2.30 P. M.
28. Wednesday Evening Prayer 5; Confirmation, 7.45. P. M.
Mothers' Meeting. Servers' Guild.
29. Thursday Holy Communion, 7 and 9 A. M. Server, Guilfoil.
Young Men's Club, 7.30 P. M. Communicants' classes, boys and adults, 8 P. M.
30. Friday Woman's Auxiliary, 2.30 P. M. Communicants' class for girls, 4.15. Evening Prayer, 5. Choir rehearsal, 7.45.
31. Saturday S. Mary Guild, 2 P. M. Evening Prayer, 4.

The Rector's Letter.

DEAR FRIENDS.—The holy and blessed season of Lent is now upon us, and how shall we improve its occasion?

The human mind is so constituted that it cannot pass suddenly from joy to sorrow, from festival to fast. There is need of some intermediate stage in which thought and feeling undergo transfusion, and the soul ceases one set of affections before it begins to give play to another. We suffer bewilderment if we pass suddenly from a brilliantly-lighted house into darkness; the eye has to accommodate itself to the contrast. The church takes into account this need of sense and faculty, and provides for it. We do not change all at once from the glories of the Epiphany to the sombre hues of Lent. From Septuagesima to Ash Wednesday there is an appointed period of transition from mirth to sadness, and of preparation for the Quadragesimal Fast.

Well for us is it that Holy Church fixes the time and duration of this season of retirement from the hurry and turmoil of the world. It has not been left to us, fortunately, to say when we should stop to take account of our soul's condition. We are not to be trusted with such a choice.

Now one of the most important advantages that Lent has is that it puts us to inquiring how we stand in relation to God and the world. Which has the stronger hold upon our affections and thoughts? Is there any purpose in our lives beyond the pleasing ourselves? We complain—that is, when we stop to

think—of our defective knowledge, languid affections, spiritual declension and decay. Our self-accusations are perhaps just; but the confession of wrongdoing is a mere opiate to the conscience, unless, it be accompanied by vigorous effort to repair the wrong. Lent affords just such an opportunity—to do something definite.

Every Christian should have a clear and decided purpose in life. He should know for Whom and for what he is living. Many lives, rightly directed perhaps in the main, seem to be lived very much at random. Irregular, fitful, impulsive, they depend chiefly upon feeling and occasional excitement, and are often marked by instability and inconsistency. Little real progress is made. They bring no fruit to perfection. Thoroughness, therefore, should be our watchword as we enter upon the penitential season. Do not let us fritter away this blessed opportunity with a mere perfunctory attendance upon many services, or in the hearing of many sermons and instructions. Such passive enduring of a forty days stricter prescription will not cure, much less ameliorate, our spiritual maladies. If we enter upon this time with the impatient thought that it were well over and we were once more free and unconstrained, at liberty again to follow the world's ways and observe its slavish conventionalities, then we shall be rather the worse than the better for its having come to us.

Let us try to be real, honest, modest, humble.

Sincerely your friend,
R. E. DENNISON.

Lenten Services.

The services on Ash Wednesday will be Holy Communion at 7 and 9 a. m., Evening Prayer at 5, and Night Service, with penitential office and sermon at 7.30 o'clock.

On work days Evening Prayer will be said daily at five o'clock excepting on Saturdays, when the hour will be four o'clock.

Each Friday there will be some helpful Spiritual reading, and on Wednesday nights, 7.30, a course of instructions on "The Church."

In addition to the regular celebrations of Holy Communion there will also be a celebration each Thursday at nine o'clock, thus giving privileges of such worship to those who cannot attend at the earlier hour.

On each Sunday there will be celebrations at seven and eight o'clock, and the usual celebrations at 10.30 on first and third Sundays. The usual Night Service will be held at 7.45 o'clock. Subjects of sermons are as follows:

"Whither goest thou?" St. John 13: 36.

"The Great Opportunity." St. Mark 10: 17-22.

"Except your Righteousness." St. Matthew 5: 20.

"The man who failed of his life's purpose." Daniel 5: 23.

"Our Lord's Mission." St. Luke 5: 31, 32.

"The Man Christ Jesus." 1 Timothy 2: 5, 6.

Parish Notes.

Have you thought about your Spiritual needs for Lent, or haven't you any? The church is open all day, and daily offices are said *twice*.

Three times during the week, and at least twice on Sundays, the Holy Sacrifice is offered. Each work-day the alarm clock is heeded or the mind is charged to arise early. Why should these be relaxed on Sunday—God's own time. Is the life of grace unprofitable, or only unpleasant? Our dear Lord rose up early, oftentimes before it was day, to pray, and we call ourselves Christ-followers! Perhaps many refrain from singing Psalm 57: 9, "I myself will awake right early," preferring to be saints, whose rejoicing is "in their beds" (Psalm 149: 5). Would not Psalm 63 help to Lenten perseverance? "O God, Thou art my God, early will I seek Thee." The people of old came to our Lord "early in the Temple, for to hear Him."

The new piano for the choir room is a decided improvement, and doubtless will aid greatly in further enhancing the already good work of the choir.

Confirmation will be given on Wednesday evening, March 28, as appointed by the Right Reverend, the Bishop of the Diocese. The instructions are being given regularly at times named in the Kalendar. Why is it that so many people insist upon looking on this important matter lightly, seeming to think it is doing the clergy a favor if they themselves come, or allow their chil-

dren to come? It is a serious thing for any one to assume the Church's responsibility in this weighty matter.

A decided success was scored for the choir at their recent entertainment. The boys worked hard, and have earned, far in advance, the summer outing this success helps to provide them.

Members of the Brotherhood of St. Andrew in the parish have undertaken to solicit contributions for the support of THE MESSENGER. In making their request, it is not for a *subscription* but a contribution, according as you are able or value the paper. It is freely distributed, and a generous response, though amounts be small, will go far towards keeping this useful agency in the parish.

On the last Monday in January the cadets gave an exhibition drill before the rector. It is needless to say they acquitted themselves with credit. The number of boys interested in this work has so increased as to justify the forming of two companies. Mr. Hand continues as drillmaster, with Frank Guilfoil and Wm. H. James, lieutenants.

At the Guild service on Sunday in "Patronal Octave," the cadets who are not members of the choir took place in procession.

The offerings of the curate's Instruction Class have been devoted to providing a scholarship for a poor child in the North Carolina mountain work in charge of Rev. F. W. Wey. Half the amount has

thus far been provided. The remainder will be sent after Easter.

"Have ye received the Holy Ghost since ye believed?" asked St. Paul of some believers at Ephesus. They replied, "We have not so much as heard whether there be any Holy Ghost." But it cannot now be said people do not know of the Holy Ghost. They are told of the Apostle's (Bishop's) coming to bestow that gift. Many do not profess ignorance. They say instead, "I do not believe." Is this true of you?

The new piano for choir room being a great necessity, the vestry authorized the purchase, and it is hoped that generous contributions will be made towards defraying the cost.

The Future of the Parish, II. (Concluded)

This leads us to speak of another consideration—the importance of cultivating a habit of reverence for all things pertaining to the Church and other buildings connected with it, and the Church yard, which has been consecrated for a resting place to the bodies of those who have passed away.

All of these are sacred, and the more we feel this the more devout we are likely to be when in God's House itself and joining in His worship. A reverent posture in the different portions of the service—"meekly kneeling upon our knees," as the English Prayer

Book has it, and not leaning forward—standing during the offerings of praise in the inspired strains of the *Te Deum*, *Magnificat*, *Nunc Dimittis*, and during the anthems, not lolling upon the seats. These promote a habit of devotion and show that we realize that we are in the very presence of Almighty God, maker of heaven and earth.

If this thought could but come home to us when we are assembled for worship! The best we can do is but imperfect and lame in that Holy Presence, and the cultivation of humble reverence in His sight and of abstraction from secular thoughts will greatly help us in the attainment of the spiritual life.

Many more suggestions might be made in furtherance of the object held in view in these papers; but perhaps it would be more profitable to consider in what ways the dispositions which have been urged can be made to influence our work as parishioners. After all, how few of us realize that there is *work* for each one in parish life, according to his or her several abilities and opportunities! In Guild work, in Sunday-school work, in missionary effort of gathering in and welcoming those who are neglectful of religion in choir work, if musical; in Women's Auxiliary, in the care of the sanctuary, and of all the accessories of worship, etc. Much of all this is ordinarily left by the majority to a few willing persons in a parish. But no Christian life is complete without a specified part in parish activities; and there is none so ignorant or so feeble or so

occupied in worldly matters as to be exempt from church duty of some kind. Certainly this requires self-denial and sacrifice, but this is of the very essence of Christianity.

Let us then, one and all, give ourselves to this work of promoting the growth of the parish by giving to it our time and thought and our substance as God may prosper us.

Guilds.

St. Agnes' Guild.

St. Agnes' Guild has been meeting for work since Advent, and will continue till after Easter.

We were pleased to see so many of our girls at the reunion of the Guilds.

We hope each member of the Guild will appreciate the opportunity given for Lenten work.

The material is furnished, and every girl might make at least one garment.

As all of our girls go to school or work, this cannot be done without self-denial, but let it be done cheerfully and with love.

St. Ambrose Guild.

The formal "opening" of the Guild Gymnasium and Reading room, held on February 13, was attended by all but two members. The rooms were cosily arranged, and tables set in form of the Guild badge and covered with blue. Our guests included the rector and Mrs. Dennison and a very few friends closely identified with the work. It was a source of keen regret that illness prevented the presence of Mr. and Mrs. Campbell.

In his "after-dinner" speech the reverend rector expressed his pleasure at so large an attendance, and urged upon the boys the importance of a strict discipline and stringent rules to safeguard their work. He congratulated them upon the arrangement of the rooms, and expressed the pleasure it gave him to be able to secure the apparatus for the gymnasium.

Several of the boys sang and gave recitations, and after the singing of the Guild hymn (No. 375), the rector gave the benediction, and the pleasant evening ended.

The gymnasium is open each Thursday evening, and a large number of the young men avail themselves of its privileges. Its use is restricted to members of the parish. A code of rules governs the Guild, and members failing to pay dues and take proper interest are debarred all privileges for a given time.

Much credit is due to several of the young men for their painstaking work in setting up apparatus and making the rooms attractive.

St. Anna's Guild, Mother's Meeting.

Since our last report the annual supper, given to the members upon the Feast of the Epiphany, was enjoyed by forty-six mothers, and the thimble found in the cake gave great pleasure to the recipient.

The wardens are much pleased with the punctual attendance and industrious work during the winter, which means a great deal for the heads of families of little ones. A substantial rail has been placed on the sides of the parish house steps

and paid for by the mothers from the profits of their work. We hope by Easter to have a good sum to place in the offerings for parish needs.

St. Mary's Guild.

St. Mary's Guild held its Christmas exercises on the sixth of January.

The little girls had a very happy time, each receiving a gift or small favor.

Each of the larger girls is trying to make one article of clothing by Easter, to be sent away in the missionary box.

The following names were on the honor roll at Christmas, not having missed one Saturday since October:

Emily Barrett, Carrie Guilfoil, Lillia Winn, Lizzie Earl, Anna Heft, Mary Guilfoil, Ethel Bezold, Alice Richards, Mary Farrand, Ray Sumner, Maude Sykes, Anna Guilfoil, Elizabeth Heft, Jenet Bezold.

Ceremonial II.

[These Articles on Ceremonial are based upon "Ceremonial of the English Church," by Rev. Vernon Staley, of England, through whose courtesy the writer has been permitted to excerpt and adapt such parts as seem most useful. Everyone interested in going deeper into the subject ought certainly to obtain this admirable treatise.]

Object 2. The stimulation of piety. It is a truism that almost all emotions pass into the soul through the bodily senses; also that man is more powerfully influenced by what he sees through his eyes than by what he hears with his ears. Therefore, the great importance of ceremonial becomes evident as a stimulant to piety, as well as an educative

Parochial Report For Year ending May 1, 1900

Baptisms, infants	30
Confirmed, male, 10; female, 16....	26
Communicants—	
Added, new	27
By transfer	23
Died	5
Removed	26
Dropped	9
Present number (of whom 34 are irregular)	587
Marriages	3
Churchings	8
Burials	22
Public services (Sundays, 226; other days, 652)	878
Holy Communion	326
Children Catechised, every Sunday.	
Sunday-school officers and teachers.	30
Sunday-school scholars	430
Other Parish agencies—	
Brotherhood S. Andrew	12
S. Ambrose Guild	29
S. Agnes' Guild	60
S. Mary's Guild	110
S. Anna's Guild (Mothers' Meeting)	65
Woman's Auxiliary	25
S. Timothy's Cadets	40
Servers' Guild	14
S. Veronica Guild	12
Workingmen's Club	125
Number of sittings in Church	450

Financial Report of S. Timothy's Church, Roxborough, from April 8, 1899, to April 17, 1900:

RECEIPTS.

Offerings for—	
General account	\$5,182 17
Repairs and improvements	622 98
Easter and Christmas festivals	203 19
S. Veronica Guild	75 67
Choir Fund	233 71
"Parish Messenger"	67 59
Chime Fund	21 37
Fourth of July picnic	140 08
S. Timothy W. M. C. & I.	25 50
Endowment Fund	391 23
Total for Parish purposes	\$6,963 64
S. Timothy's Hospital	\$719 47
Diocesan Missions	188 71
Convention and Sustentation Funds	90 30
Deaf Mute Mission	8 01
Episcopal Hospital	22 53
Disabled Clergy	124 53
Total for Diocesan purposes	1,153 87

Nashotah	\$63 92
Domestic and Foreign Missions	612 40
Free and Open Church Association	49 53
Woman's Auxiliary	50 14
Total for Extra Diocesan	775 99
Sunday-school	351 25
Total offerings	\$9,244 75
Other sources (sale of lots, etc.)	577 92
Total receipts	\$9,822 67

EXPENDITURES.

Parochial—	
Clerical stipends	\$2,700 00
Tuning piano and organ	54 25
Organists	547 94
Choir	350 36
Taxes and water rent	109 31
The poor	301 08
District Visitor	155 00
Books	24 78
Printing	7 75
Sexton	396 00
Gas	125 20
Coal	267 60
Insurance (annual)	10 13
Washing	56 25
Candles	21 27
Sundries	40 45
Wine for Holy Communion	12 00
Total current expenses	\$4,702 51
Improvements and repairs	\$713 70
Purchase of Choir piano	200 00
Total	913 70
For the poor	301 08
For District Visitor	155 00
For Guilds and festivals	554 58
For Sunday-school maintenance	147 45
For Workingmen's Club and Institute	25 50
Paid Trustees Endowment Fund	\$6,799 82
Total Parochial	969 15
Total	\$7,768 97
Diocesan—	
Episcopal and Convention Fund	\$92 11
Sustentation Fund	28 65
Diocesan Missions	215 00
Deaf Mute Mission	8 01
Episcopal Hospital	22 53
S. Timothy's Hospital	719 47
Clergy Relief Fund	124 85
Total Diocesan	1,210 62
General—	
Foreign Missions	\$156 80
Domestic Missions	456 80
From Sunday-school for Missions	161 25
Nashotah House	65 17
Woman's Auxiliary	50 14
Total Extra Diocesan	938 69
Total for all objects	\$9,918 27

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah, iv: 17.*

VOL. VII.

PHILADELPHIA, MAY and JUNE, 1900.

No. 7-8.

S. Timothy's Church.

ROXBOROUGH,

Ridge Avenue and Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.

MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

SERVICES:

Sundays.

HOLY COMMUNION.

Every Sunday at 7.00 A. M.
2d and 4th Sundays in month, also, at 8.00 A. M.
1st, 3d and 5th Sundays in month, also, at 10.30 A. M.

MORNING PRAYER.

1st, 3d and 5th Sundays at 9.00 A. M.
2d and 4th Sundays at 10.30 A. M.

EVENING PRAYER.

Every Sunday at 4.00 P. M. June to October, 5 P. M.

During Advent and Lent, additional, 7.45 P. M.

Sunday School and Bible Classes, 3.00 P. M. June to October, 9.30 A. M.

Work Days.

HOLY COMMUNION.

Tuesdays and Thursdays, 7.00 A. M.

MORNING PRAYER.

Daily, 9.00 A. M.

EVENING PRAYER.

Wednesdays, 7.30 P. M.

Fridays, 5.00 P. M.

Holy Days.

Holy Communion, 7.00 and 9.00 A. M.

Reports of Parish Work June 1899 to May 1900

THE WOMAN'S AUXILIARY.—Annual statement:

DR.	
To balance from last report	\$4 43
" contributions through Auxiliary envelopes	50 14
" donations	30 00
" Curate's Instruction Class for Scholarship to Rev. Fred'k W. Wey	10 00
	<u>\$94 57</u>
CR.	
By Foreign Missions	\$5 00
" annual meeting	1 00
" Domestic Missions	2 00
" Freedman's Fund	1 00
" materials purchased	40 36
" Foreign Contingent Fund	1 00
" printing envelopes	2 25
" repairs to sewing machine	3 25
" scissors	1 50
" scholarship to Rev. A. B. Hunter, S. Augustine School, Raleigh, N. C.	25 00
" scholarship to Rev. Fred'k W. Wey for school at Waynesville, N. C.	10 00
Balance	2 21
	<u>\$94 57</u>

The meetings of the Woman's Auxiliary closed on April 27 with an exhibition of their work, and which was attended by members of the congregation and their friends, and at which refreshments were served. The season's work comprised one box clothing for Rev. Fred'k W. Wey for his mission work among the poor whites in the District of Asheville, N. C., containing 518 garments, valued at

\$215 00

Contents of box made up as follows:

Woman's Auxiliary—354 garments, valued at ..	\$132 65
Young Women's Bible Class—94 garments, valued at	36 75
S. Agnes' Guild—43 garments, valued at	28 45
S. Mary's Guild—27 garments, valued at	17 15
	<u>215 00</u>
	<u>\$215 00</u>

S. ANNA'S GUILD (Mothers' Meeting).—Since our last report to the MESSENGER the attendance has been most gratifying, and the industry and interest shown by the mothers also.

The profits of their work for the season from September 27 to May 9 was offered at Easter, \$25.00 for repairs on the Parish House, and \$1.50 collections during Lent for Missions; \$11.25 was contributed for the railing on steps of the Parish House; total, \$37.75. As the work is now finished the meetings will close in two weeks, but we hope that many who have been unable to attend on account of sickness may return in September with renewed interest and health.

Thirty-two yards of rag carpet made and sold.

Twenty-seven quilts made and sold. Fourteen quilts quilted; of patchwork.

GUILD OF S. VERONICA.—The work done by this Guild during the past year is as follows:

White maniple finished for the Parish. Violet maniple finished for the Parish. Green maniple finished for the Parish. Four priests' surplices finished for the Parish.

Twelve purificators finished for the Parish.

Thirty-one cottas and two amices are under way.

Violet stole for Parish use.

Missionary Work.—One priests' surplice. One green stole. Both furnished at cost price.

Financial Statement.—August 1, 1899, balance on hand, after paying for the new red chasuble, \$16.42. By offerings, \$80.72. Total, \$97.14.

Expenditures, \$71.60.

Balance on hand, May 1, 1900, \$25.54.

S. AGNES' GUILD.—Contributed to Hospital lawn party in June, 1899, thirty-five pounds of candy and thirty-one articles for sale. In April, 1900, forty articles of clothing to Rev. Frederick W. Wey, of North Carolina, for his mission work among the poor white people.

RECEIPTS.

Balance in cash	\$5 80
Cash from dues	27 15
Offerings	4 53
Received for badges	2 40
Badges on hand	1 20
Contributions for Hospital lawn party	4 80
	<u>\$45 88</u>

EXPENDITURES.

Materials for mission work	\$12 85
To Bishop Morris, for Oregon Sustentation Fund	5 00
Materials for Hospital lawn party ..	4 80
Guild expenses	14 46
Badges	6 00
Balance in hand	2 77
	<u>\$45 88</u>

S. MARY'S GUILD.—Contributed in April, 1900, twenty-seven articles of clothing to Rev. Frederick W. Wey, of North Carolina, for his mission work among the poor white people.

RECEIPTS.

Balance from 1899	\$1 29
Received from children	10 29
Donation for material for mission work	5 00
	<u>\$16 58</u>

EXPENDITURES.

Towards scholarship for Rev. Mr. Hunter	\$5 00
Materials for mission work	5 69
Guild expenses	4 06
Balance in hand	1 83
	<u>\$16 58</u>

SERVERS' GUILD.—This department of work is carried on entirely on spiritual lines. The membership during the year has averaged fourteen, and the appointments have been kept with much of credit to the several members. A monthly Corporate Communion is attended by nearly all.

The only source of revenue is the small monthly due, which with some special gifts from individual members, has enabled the payment of \$10 toward the Altar Candles.

BROTHERHOOD OF S. ANDREW.—The year closes with eleven full members, one probationer and one applicant for membership. During the year considerable interest has been shown, and meetings well attended as an average. Our Chapter has assisted at services where needed, and in the Sunday-school when possible; has taken part in the Sectional Conferences, and entertained that gathering in turn, in December.

The cash receipts have consisted only of dues and assessments, which have been paid for running expenses. In addition to regular work, the Chapter has taken charge of the distribution of the Parish MESSENGER, and also made a canvass of the parish for contributions towards publishing same, with fair results. Receipts for year were \$8.10; expenditures, \$6.32.

S. AMBROSE GUILD.—The Guild was thoroughly reorganized last fall. By courtesy of the Vestry, a room was placed at disposal of the Guild, to be used as a club room. For this, the Rector was instrumental in securing the use of considerable apparatus, which, together with additions made by the boys themselves, gives them a well-equipped gymnasium. Individual members of the congregation have supplied the reading room with excellent literature, to which has been added several table games. The interest of the boys has been unabated, the attendance excellent. The rooms have been open one night each week regularly, and part of the season, on two evenings a week.

A drama, entitled "The Wrecker's Daughter," was given at the Institute Hall on Easter Monday.

Revenues have been derived from dues, paid monthly in advance, and from assessments on members, for special purposes.

The season closes with all bills paid, the Anniversary expenses provided for, and contribution to the General Fund towards cost of changing gas fixtures in Gymnasium. Receipts from dues, and all other sources, \$63.93; expenditures, \$53.86; balance in hand, \$10.07.

S. TIMOTHY'S CADETS.—Regular drills have been conducted every two weeks during winter and spring. A monthly service was held with the Cadets.

The boys have paid nominal dues at drills, towards securing equipment, and these small sums aggregate nearly \$10. An offer has been made of a very satisfactory outfit for about \$60. Some help towards accomplishing this end would much benefit the boys in whose interest this work is being done.

The Vestry.

The election on Easter Monday resulted in the choice of the following gentlemen to serve as Vestrymen for the term of three years:

Mr. Charles J. Walton.
Mr. Augustus R. Andrews.
Mr. Frederick Loos.
Mr. Frederick M. Campbell.

At the Vestry meeting held on Friday, April 20, officers were elected as follows:

Secretary, Aug. R. Andrews.
Accounting Warden, W. P. Stroud.
Registrar, J. Vaughan Merrick.
Deputies to Diocesan Convention,
Messrs. J. Vaughan Merrick, Chas. J. Walton, John J. Strader.
Sexton, Thomas H. Bailey.
Managers of S. Timothy's Hospital for term of three years ending Easter, 1903: Messrs. J. Hartley Merrick, Wm. Ring, John Flanagan, S. Ashton Hand.

Parish Notes.

The Easter Communions reached the gratifying proportion of a little more than two-thirds of the entire list.

Do not forget the importance of Whitsunday. There ought to be a large attendance and a large Communion on that day. Celebrations at 7, 8 and 10.30 a. m.

A special course of instruction has been introduced into the Sunday-school, looking to the systematic training of boys for Confirmation.

The younger boys who have been Confirmed are being gathered into a Communicant Guild, looking to a monthly Corporate Communion, preceded by a careful spiritual instruction.

The Anniversary Service for the S. Ambrose Guild will be held on Sunday evening, May 20, at 7.45 o'clock. The members of the Guild have asked the Reverend Rector to be their special preacher on that occasion. On the evening of Ascension Day the anniversary entertainment will be given. Admission will be by invitation.

At the Institute on Easter Monday, members of the Guild Dramatic Club gave a play entitled "The Wrecker's Daughter." The young men of the caste appeared for the first time, but acquitted themselves with high credit. The hall was well filled, and the play, under the direction of Mr. Stewart, was a great success.

With this number the publication of the MESSENGER will be discontinued for the summer months, to be resumed with the October number.

An entertainment will be given at the Institute on Monday evening, May 21, for the Choir boys' Summer Outing Fund.

Closing exercises of S. Mary's Guild were held on May 5, 1900.

Lizzie Earl received the silver thimble for greatest improvement in sewing.

Lilla Winn, Maude Sykes and Janet Bezold the prizes for punctuality.

**Letter from
Rev. Fredk. W. Wey.**

Your kind letter of the sixth, containing \$5.00 towards a scholarship in Grace School from the "Curate's Instruction Class" has just been received. I thank you and the members of your class very much for the kindly interest manifested in the education of these poor mountain children. To know the ignorance and moral degeneration of these people it is necessary to see them as they are. The Church is just awakening to her responsibility towards so large a class of people, scattered through these mountains, but a hundred times more ought to be done than there is being done now. In my own field I am educating now one hundred and fifty poor children and clothing them, but it is such hard work to obtain the money needed for the purpose. I appreciate every interest taken in these poor people, and especially in the children, and am grateful for even the smallest amount towards meeting the financial obligations of the work. Please be so kind and thank the young men of your class for their kindness, and tell them of my appreciation of their interest in the work. Every ten dollars will educate a child for one year.

Ceremonial III.

[These Articles on Ceremonial are based upon "Ceremonial of the English Church," by Rev. Vernon Staley, of England, through whose courtesy the writer has been permitted to excerpt and adapt such parts as seem most useful. Everyone interested in going deeper into the subject ought certainly to obtain this admirable treatise.]

It was the old custom to cover the *mensa*, or slab of the Altar, with two coarse linen cloths—over these is spread the "fair linen" cloth, which should be fine material and should reach nearly to the ground at either end. The other cloths for use at the Altar are the *Corporal*, which is spread under the sacred vessels at the Eucharist. The size of the corporal should be from twenty to twenty-four inches square, and when not in use should be folded, the face innermost, so as to form a square one-third the size of the spread corporal, to fit into the Burse (see later). The *Purificator* is a square towel, or napkin, of soft linen, twelve to fourteen inches square, used to wipe the Chalice and Paten after they have been rinsed by the priest at the end of the Eucharist. Like the Corporal, the purificator should be folded three times and laid over the chalice in the Sacristy.

The chief object upon the Altar is of course the *Cross*. It seems to be quite without authority, and certainly contrary to propriety, to place on the Altar a Crucifix—suggesting, as it does, suffering and death, in a place which reminds us of glory and victory. The *Rood* (see later) is undoubtedly the place where the Crucifix should stand.

Mystically, Spiritually, and Really Present in the Blessed Sacrament. We have *lights* on the *Altar*, for by *all the candles*, we declare that Christ is a "*Light to lighten the Gentiles*" (S. Luke ii: 32), and by the *two Eucharistic Lights* to teach that our Lord was both God and Man.

We have properly *Ordained Clergy*, because Christ Himself founded and instituted the *Holy Catholic Church*, called His Mystical Body on earth, and gave to His Apostles and their Successors for all time special ministerial powers, and because the Church, obeying our Lord's commands, has ever had the three Orders of Bishops, Priests and Deacons. We *vest our Clergy* because it honors their Sacred Office and because vestments symbolize certain truths.

We use the *Holy Scriptures* because they are the inspired *Word of God*, written that we might "*read, mark, learn and inwardly digest*," and, following in the way they tell us to take, give us life everlasting, and because they show forth the Incarnate Life of our Saviour, Jesus Christ.

We have a *Prayer Book*, because the Bible tells to "*let all things be done decently and in order*," (1 Cor. xiv: 40), and because the Apostles and the Church, for all time, have ever had set forms of worship, called Liturgies, which, like our Prayer Book, are either made up from Holy Scripture or teach doctrines there contained.

We *chant*, intone or sing, the *Service*, because this was the custom of the Jewish Church, the Apostolic Church, and the Church

in all ages, because it renders God's worship more beautiful, and because the Sacred Scriptures have told us to do it: "*O, come let us 'sing' unto the Lord.*" (Psalm lxlvi: 1.)

We *kneel on our knees in Prayer*, because that is the reverent way for man to approach Almighty God, and because here again the Bible bids us, "*O come let us worship and fall down; and 'kneel' before the Lord our Maker.*" (Psalm xcv: 6.)

We try *not to talk*, nor to *look around* in Church, but to be attentive, modest and *reverent*, for the Church is the House of God, and God has told us that "*The Lord is in His Holy Temple: let all the earth keep 'silence' before Him.*"—(Habakkuk ii: 20.)

We *come to Church chiefly*, not to hear Sermons (which, however, should be preached, for they are good and helpful), not to offer Prayers for what we desire (although this, too, should be done, for it is right and proper), but rather to *render God worship*, for His love, His mercy, His goodness, but, above all, as the first great Christian hymn, the *Gloria in Excelsis*, tells us, for God's "*Great Glory.*" So, while the services of *Morning Prayer* and *Evening Prayer* (often called Matins and Evensong) are most beautiful, precious and helpful, the *office for the Celebration of the Holy Communion* is far more so, for it is the *one service recorded in the Bible* as having been *specially commanded by Jesus Christ Himself*, and so to be present then, whether for communion or worship, is the most precious privilege of man, for then our Lord is Spiritually but Really Present in the Sacrament of the Altar.—*Selected.*

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah, iv: 17.*

VOL. VIII.

PHILADELPHIA, OCTOBER, 1900.

No. 1.

S. Timothy's Church.

ROXBOROUGH,

Ridge Avenue and Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

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The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes *except Parish support.*

SERVICES:

Sundays.

HOLY COMMUNION.

Every Sunday at 7.00 A. M.
2d and 4th Sundays in month, also, at 8.00 A. M.
1st, 3d and 5th Sundays in month, also, at 10.30 A. M.

MORNING PRAYER.

1st, 3d and 5th Sundays at 9.00 A. M.
2d and 4th Sundays at 10.30 A. M.

EVENING PRAYER.

Every Sunday at 4.00 P. M. June to October, 5 P. M.
During Advent and Lent, additional, 7.45 P. M.
Sunday School and Bible Classes, 3.00 P. M. June to October, 9.30 A. M.

Work Days.

HOLY COMMUNION.

Tuesdays and Thursdays, 7.00 A. M.

MORNING PRAYER.

Daily, 9.00 A. M.

EVENING PRAYER.

Wednesdays, 7.30 P. M.
Fridays, 5.00 P. M.

Holy Days.

Holy Communion, 7.00 and 9.00 A. M.

.... The Kalendar

OCTOBER, 1900.

(Special Offering. For Domestic and Foreign Missions.)

1. Monday S. Ambrose Guild, 8 P. M.
2. Tuesday Holy Communion, 7 A. M. Server, Kost.
S. Veronica Guild, 2.30 P. M.
3. Wednesday Servers' Guild, 8.15 P. M.
4. Thursday Holy Communion, 7 A. M. Server, Barrett.
Young Men's Club, 7.30 P. M.
Boy Communicants, 8 P. M.
5. Friday Choir Rehearsal, 7.45 P. M.
7. **Sunday** (17th after Trinity) Holy Communion, 7 and 10.30 A. M. Servers,
Hawthorne, J. H. Merrick and Howarth.
Corporate Communion. Servers' Guild, 7 A. M.
8. Monday Young Men's Club, 7.30 P. M.
9. Tuesday Holy Communion, 7 A. M. Server, Street.
S. Veronica Guild, 2.30 P. M.
10. Wednesday Mothers' Meeting, 7.30 P. M.
11. Thursday Holy Communion, 7 A. M. Server, Bailey.
Young Men's Club—Cadets, 7.30 P. M.
12. Friday Choir Rehearsal, 7.45 P. M.
14. **Sunday** (18th after Trinity) Holy Communion, 7 and 8 A. M. Servers, Barrett,
Holler.
Corporate Communion, S. Agnes' Guild, 7 A. M.
15. Monday Young Men's Club, 7.30 P. M.
16. Tuesday Holy Communion, 7 A. M. Server, Kost.
S. Veronica Guild, 2.30. Service, 4.30 P. M.
17. Wednesday Mothers' Meeting: Anniversary Service, S.
Agnes' Guild, 7.30 P. M.
18. **S. Luke** Holy Communion, 7 and 9. Servers, Barrett and
Bailey.
Young Men's Club, 7.30 P. M.
20. Saturday S. Mary's Guild, 2 P. M.
21. **Sunday** (19th after Trinity) Holy Communion, 7 and 10.30. Servers, J. V.
Merrick, Jr., Goell and Barrett.
Corporate Communion, Brotherhood S. Andrew,
S. Veronica Guild, 7 A. M.
22. Monday Young Men's Club, 7.30 P. M.
23. Tuesday Holy Communion, 7 A. M. Server, Street.
S. Veronica Guild, 2.30 P. M.
24. Wednesday Evening Prayer, 7.30 P. M. Mothers' Meeting.
25. Thursday Holy Communion, 7 A. M. Server, Bailey.
Cadet's and Young Men's Club, 7.30 P. M.
26. Friday Choir Rehearsal, 7.45 P. M.
27. Saturday S. Mary's Guild, 2 P. M.
28. **SS. Simon and Jude** Holy Communion, 7 and 8 A. M. Servers, Hol-
(20th after Trinity) ler, Snyder. Mothers' Corporate Communion.
29. Monday Young Men's Club, 7.30 P. M. Cadets, 7.30 P. M.
30. Tuesday Holy Communion, 7 A. M. Server, Kost.
S. Veronica Guild, 2.30 P. M.
31. Wednesday Evening Prayer, 7.30. Mothers' Meeting.
Servers' Guild, 8.15.

The Rector's Letter.

Dear Friends:—I am sure you will all welcome the reappearance of our Parish MESSENGER. It has served its purpose as a medium of information concerning those departments of church work which may not properly be furnished in any other way. How frequently notices in church are either soon forgotten, or not heard at all by many of our people! And the very people who most need to know of affairs are rarely present when such information is given. With the MESSENGER in hand, none need remain ignorant of what sometimes most deeply concerns them. Frequently the notices in church are misunderstood; but when they are printed, they may be referred to for the purpose of correcting any misapprehension, and also for refreshing the memory. Besides, it is purposed to supply instruction on many subjects which do not properly come within the character and limits of the sermon, which from its very nature should be purely spiritual, and have to do with the deepening of the religious life. The machinery of the parish is most important, though secondary, and it will move the more smoothly as people are in intelligent touch with it. To carry on parish life at the present day there must be some organization in addition to the regularly ordained worship of God's House. The times call for it; and that congregation which should attempt to get along without guilds, and classes and instructions would soon find itself dwindling in numbers and weakening in influence.

On the other hand, there can be too much organization; wherein a people may be seemingly very busy, and, at the same time be frittering away their spiritual life. Some people have an unfortunate habit of taking satisfaction out of *knowing* certain things and at the same time be blind to the happiness which can only come from the doing of them. The paramount duties of worship, participating in the sacraments, prayer and meditation, study of God's word and works of mercy, can never be neglected on the plea of faithfulness in what are sometimes found to be the more congenial duties of certain kinds of Guild work. It ought to be true that he who is faithful in the one will be faithful in the other. Work should be the outcome and fruit of distinctly religious duties, and so our faith may come to be known by our works. Let there be, then, greater diligence exercised in those responsibilities which we dare not shirk, and renewed interest in those good works to which we may be called from time to time.

In closing, let me call your attention to the overwhelming importance of our special offerings for this month, viz., DOMESTIC and FOREIGN MISSIONS. As a congregation we do not do our duty herein. Some few are conscientious and make liberal gifts, but the great majority pay little attention to the crying needs of our missionaries, those men and women who have relinquished home, friends and comforts that they may make known the Gospel of our salvation to those who either willingly or ig-

norantly are deprived of it. The luxury of our own privileges seem to deaden us to the wants of others. We will not suffer ourselves to be disturbed in our enjoyment sufficiently long enough to regard sore-filled Lazarus lying at our gate craving but our crumbs. Try to arise to a sense of your duty, and spare from your abundance some portion, however small and seemingly insignificant.

Sincerely yours,

R. E. DENNISON.

S. Anna's Guild. Mothers' Meeting.

With feelings of deep thankfulness we are once more allowed, through the parish MESSENGER, to announce the weekly meetings and reunion of the Mothers, October 10. The opportunity thus offered we trust will be fully appreciated by regular attendance at both service and meetings; the benefit will be felt by the members and the charitable work will extend to others.

We all have an influence which, if exerted with true Christian spirit, will bring its reward. Hoping to see a full attendance, with earnest purpose in the work as heretofore.

Orders thankfully received for rag carpet and quilts.

MRS. D. RODNEY KING,
Warden.

MRS. R. R. BUNTING,
Assistant Warden.

S. Agnes' Guild.

We are happy to again have the opportunity of speaking to the members of S. Agnes' Guild through our parish MESSENGER.

Now our holidays are over we must begin the work of 1900 and 1901 with renewed zeal.

We very nearly open our year with our twentieth anniversary, which will be held on October 17. The Rector has secured the promise of the Rev. J. Poyntz Tyler, rector of the Church of the Advent, Philadelphia, to preach the sermon.

Each member should try to make this a time for good resolutions for work and influence in the coming year, and the way to obtain help to keep these resolutions is to be regular at our Corporate Communion the second Sunday of each month.

S. Mary's Guild.

The little girls of S. Mary's Guild will certainly look through the MESSENGER to see if there is anything for them, as many keep asking, "When does the guild open?"

On October 20, we expect to welcome them for another busy year.

"Be good, sweet maid, and let who will
be clever;
Do noble things, not dream them, all
day long,
And so make life, death, and that vast
forever,
One grand, sweet song."

Guild of S. Veronica.

Meetings will be resumed on Tuesday, October 2, at 2.30 p. m.

It is earnestly hoped all the members will make an effort to attend regularly. There is some important work to do for the parish; and there ought to be some missionary work done during the winter.

PARISH NOTES.

During October, Corporate Communion are appointed as follows:

Server's Guild, } Sunday, Oct. 7, 7 a. m.
Boy Communicants, }
S. Agnes' Guild—Sunday, October 14, 7 a. m.
Brotherhood of }
S. Andrew, } Sunday, October 21, 7 a. m.
S. Veronica Guild, }
Mothers' Meeting—Sunday, October 28, 7 a. m.

It is requested that, in arranging for special meetings, and public entertainments, or other social affairs for which use of the Parish buildings may be desired, Guild Officers and other parish workers consult carefully the "Kalendar" as published in "The Messenger," before selecting their date, in order to avoid the possibility of conflicting with pre-arranged events.

Meetings of the parish Chapter of the Brotherhood of S. Andrew were resumed on Wednesday evening, September 26. During the winter a course of Bible study will form a part of each Chapter meeting.

The service hour on Wednesday evenings will change from 8 o'clock to 7.30 o'clock, beginning on Wednesday, October 3.

The Gymnasium and Reading Room was reopened on Monday evening, September 24. During the fall and winter the rules and regulations of last year will apply, and meetings be held each Monday and Thursday evening.

S. Timothy's Cadets will resume their drills on Thursday evening, October 11, at 7.30 o'clock. Their meetings will be held in the Sunday-school room.

A Class for Boy and Young Men Communicants, from last two Confirmation classes, and others, is being formed. The object of this work is purely spiritual, being to prepare for and bring the younger Communicants to Holy Communion regularly.

Afternoon sessions of the Sunday-school have begun. The hour is three o'clock, at which time the school is opened promptly. The church bell will not be rung at 2.45, as heretofore—only one bell hereafter, at beginning of school.

The Reverend Rector has requested the Reverend Curate to take spiritual oversight of the Sunday-school. Mr. Robert S. Strader will act as lay Superintendent. The school work is being so systematized that the session will not encroach upon the service hour (four o'clock), and still give teachers ample time for class work. There will also be priestly instruction given in the school each Sunday.

Sunday-school *does not* take the place of the church service to the children. In the school-room the aim is to prepare for the united worship in the church. Service at four o'clock is, in reality, the closing of the school session each Sunday. It is hoped each scholar, old and young, will learn to so regard it and come to feel that something very precious has been lost when that service has not been attended.

Members of the Brotherhood of S. Andrew in the parish have undertaken to deepen their own spiritual lives, and endeavor to increase spirituality in the parish, by means of daily intercessory prayer. Form of intercession, with subjects, will be supplied by the clergy at each monthly meeting.

Holy Days in October are the Feasts of S. Luke, Evangelist, Thursday, 18, and SS. Simon and Jude, Apostles, on 28.

Do not those days offer admirable opportunities for the beginnings of the better keeping of all the Church's Holy Days?

The annual picnic on July 4, passed off successfully. The procession was headed by the Cadets, who made a highly creditable appearance.

Receipts from collections amounted to \$133.75; from other sources, \$64.44, making the total receipts \$198.19. The expenses were \$207.50, leaving a deficit of \$9.31, which has since been made up.

Too much cannot be said in commendation of those young men who undertook the onerous work of canvassing the parish for funds with which to meet the expenses. Very few of our people realize the enormous amount of work involved in preparing for this outing, particularly for those who, after a day of hard work, willingly devote the evening to making the canvass; and it is now requested that, in future, the collector will not be asked to make a second call for such contributions.

The response on part of both men and women, for service in the Refreshment Booth, was both generous and hearty. Particularly must be noted the services of five young men who willingly sacrificed their pleasures for the day to conduct the "candy stand" for the benefit of the school:—David Winn, James Platt, Harry Sykes, Lorenzo Bernard and Thomas Enderlin.

Excuses.

Take church-going and store-going. Every morning the man is at his business; nothing keeps him from it but the grip of some disease which will not let him out of the house. He may feel inert, but he goes. He may have a headache, but off he starts, and when he is there how interested he is—how absorbed, how alert, how devoted. That is store-going. And now take the same man, and look at his church-going. What a contrast! "I have a little headache; I do not think I will go to church." "It rains hard and, it is so cold; I will not venture out." "I feel tired; I will stay at home and rest." And often, when he goes, how he lolls about and looks around and lets his mind wander. Yes, you say, but one is business to which we must attend; we will lose our place or our money; and the other is—well, what is it? Is it an important thing? Is it not God's business? Is it not a very holy, a very solemn, a very urgent affair? Does not the welfare of the soul depend very much upon it? Can it be neglected with impunity? Think of those words of your Master in Malachi: "A son honoreth his father, and a servant his master: if, then, I be a father, where is mine honor; and if I be a master, where is my fear?"—*Clinton Locke, D. D.*

Ceremonial IV.

[These Articles on Ceremonial are based upon "Ceremonial of the English Church," by Rev. Vernon Staley, of England, through whose courtesy the writer has been permitted to excerpt and adapt such parts as seem most useful. Everyone interested in going deeper into the subject ought certainly to obtain this admirable treatise.]

The importance now attached to the altar cross is undoubtedly due to the absence in most of our churches of the rood, which consisted of a carved or painted central crucifix, with the figures of S. John and the Blessed Virgin on either side. These figures should stand upon a tall screen between the chancel or choir and the nave. Until, therefore, the rood is generally restored, a thing greatly to be desired, no church should lack its altar cross. The rood is the last place in passing up the church to its central point, the altar, where a cross suggestive of suffering should be set up. The cross on the altar should be a cross of victory and glory. The cross should not be too large or prominent—it can best be regulated by the dimensions of the church. According to very ancient usage, the cross is veiled in purple from Passion Sunday to Maundy Thursday, on which day a white veil is used; Good Friday, black, and Easter Even, violet again.

THE ALTAR CANDLESTICKS.—Candles have been used upon the altar as part of its proper furniture, from the earliest times. Authorities differ as to the number to be used, but *two* lights are invariably ordered at low celebrations, while *six* are commonly used at services other than plain choir offices. A

desk or small lectern to carry the altar book is a necessity. It is generally made of brass though formerly a small pillow or cushion was more frequently used for this purpose.

Before leaving the altar and its ornaments, it may be well to notice briefly the subject of altar flowers. The use of flowers in the decoration of the church at festival times is of course a very ancient one. Formerly they were strewn on the floor, or hung in garlands upon the walls. The vases should be small, never more than four in number, and should never be used during penitential seasons, on fasting days or on ferial days out of Xmas and Easter.

Some Reasons for The Church's Customs.

We have a *Cross*, to remind us of the Death of Christ on Calvary; we *carry a Cross*, to signify that we are trying to follow our Lord along the Way of the Cross; we *sign* ourselves with the *Cross*, to show that we are not ashamed to confess Christ Crucified, and to symbolize the Ever-blessed Trinity.

We *have an Altar*, to typify Mount Calvary, and there we represent to God the Father, the one "*full, perfect and sufficient sacrifice, oblation and satisfaction*," of Jesus Christ, the Only Begotten Son of God, for "*the sins of the whole world*," for at each celebration of the Holy Communion, as the Scripture tells us, we "*do shew the Lord's death till He come*" (1 Cor. xi: 26). We *vest the Altar*, in order more fitly to honor our Blessed Lord,

cannot realize the great benefit it confers, or the sense of disappointment an enforced absence from it engenders. Perhaps these suggestions may cause such persons to reflect, and, better still, provoke in them an effort to acquire the habit of regular attendance, even if it is at the cost of some self-denial in abandoning the comforts of home and of braving the elements, to offer praise and prayer in the house of Him whose bounty is the source of all the blessing they enjoy. Assuredly they will soon learn to appreciate the gain, not only in the consciousness of a duty fulfilled, but also in the grace which is poured freely upon those who wait upon Him.

Ceremonial V.

[These Articles on Ceremonial are based upon "Ceremonial of the English Church," by Rev. Vernon Staley, of England, through whose courtesy the writer has been permitted to excerpt and adapt such parts as seem most useful. Everyone interested in going deeper into the subject ought certainly to obtain this admirable treatise.]

The Ornaments or Vestures of the Ministers.

For the Holy Communion.

BISHOPS.—Rochette, surplice or albe, cope or chasuble (with the use of the pastoral staff).

PRIESTS.—Albe, chasuble.

The amice, stole and maniple are worn by both bishops and priests.

For Matins, Even-song and other offices:

BISHOPS.—As above.

PRIESTS.—Surplice. (Hood, if holding a degree).

It will be noticed that a much fuller list of vestures are appointed for the celebration of the Eucharist in the case of priests than in the

other offices, and the reason for this is quite obvious. The Eucharist is the one divinely ordained and therefore the supreme act of Christian worship. It is to mark this distinction between services of the church's ordaining and the service of our Lord's ordaining, that a special and elaborate dress is worn by the celebrant of the latter. The great truth of the Real Presence and the Eucharistic Sacrifice offered at the altar give additional reason for the distinction of vestures as shown above.

The Amice.—This is a square linen vesture, often with embroidered collar which the priest first puts on in vesting for the Eucharist. The word "amice" is derived from the Latin "*Amictus*" an upper or outer garment," and was originally a covering for the head as well as for the neck and shoulders.

The custom of placing it momentarily on the head, before finally adjusting it, is still observed by some priests.

The practical use of the amice is to hide the collar of the priest's ordinary dress and to protect the stole from contact with the neck.

About the year 1543, in the reign of Henry VIII., Collier observes, "The rites and ceremonies of the church were brought under a review, and a *Rationale* drawn up to explain the meaning and justify the usage."

In regard to the amice the *Rationale*, has, "First, he putteth on the amice, which as touching the mystery, signifies the veil with which the Jews covered the face of Christ, when they buffeted Him in the time of His passion; and as touching the Minister, it signifies faith, which is the head, ground and foundation of all virtues, and therefore he puts that upon his head first."

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah, iv: 17.*

VOL. VIII.

PHILADELPHIA, NOVEMBER, 1900.

No. 2.

S. Timothy's Church.

ROXBOROUGH,

Ridge Avenue and Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

SERVICES:

Sundays.

HOLY COMMUNION.

Every Sunday at 7.00 A. M.
2d and 4th Sundays in month, also, at 8.00 A. M.
1st, 3d and 5th Sundays in month, also, at 10.30 A. M.

MORNING PRAYER.

1st, 3d and 5th Sundays at 9.00 A. M.
2d and 4th Sundays at 10.30 A. M.

EVENING PRAYER.

Every Sunday at 4.00 P. M. June to October, 5 P. M.

During Advent and Lent, additional, 7.45 P. M.

Sunday School and Bible Classes, 3.00 P. M. June to October, 9.30 A. M.

Work Days.

HOLY COMMUNION.

Tuesdays and Thursdays, 7.00 A. M.

MORNING PRAYER.

Daily, 9.00 A. M.

EVENING PRAYER.

Wednesdays, 7.30 P. M.

Fridays, 5.00 P. M.

Holy Days.

Holy Communion, 7.00 and 9.00 A. M.

NOVEMBER, 1900.

(Special Offering. For Choir Fund.)

1. **All Saints' Day** Holy Communion, 7 and 9. Servers, Barrett, Bailey.
Boy Communicants, 8 P. M.
2. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
3. **Saturday** S. Mary's Guild, 2 to 4 P. M.
4. **Sunday (21st after Trinity)** Holy Communion, 7 and 10.30 A. M. Servers, Hawthorne, J. H. Merrick and Howarth.
Corporate Communion. Servers' Guild, 7 A. M.
5. **Monday** S. Ambrose Guild, Business Meeting, 8 P. M.
6. **Tuesday** Holy Communion, 7 A. M. Server, Street.
S. Veronica Guild, 2.30 P. M.
7. **Wednesday** Mothers' Meeting, 7.30 P. M.
8. **Thursday** Holy Communion, 7 A. M. Server, Bailey.
Young Men's Club, 7.30 P. M.
9. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
10. **Saturday** S. Mary's Guild, 2 to 4 P. M.
11. **Sunday (22d after Trinity)** Holy Communion, 7 and 8 A. M. Servers, Barrett, Holler.
Corporate Communion, S. Agnes' Guild, 7 A. M.
12. **Monday** Young Men's Club, 7.30 P. M.
S. Agnes' Guild, 8 P. M.
13. **Tuesday** Holy Communion, 7 A. M. Server, Kost.
S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
14. **Wednesday** Mothers' Meeting, 7.30 P. M.
Brotherhood S. Andrew, 8.30 P. M.
15. **Thursday** Holy Communion, 7 A. M. Server, Barrett.
Young Men's Club, 7.30 P. M.
16. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
17. **Saturday** S. Mary's Guild, 2 to 4 P. M.
18. **Sunday (23d after Trinity)** Holy Communion, 7 and 10.30 A. M. Servers, J. V. Merrick, Jr., Goell and Barrett.
Corporate Communion, Brotherhood S. Andrew, S. Veronica Guild, 7 A. M.
S. Timothy's W. M. C. and I. Service, 7.45 P. M.
19. **Monday** Young Men's Club, 7.30 P. M.
20. **Tuesday** Holy Communion, 7 A. M. Server, Street.
S. Veronica Guild, 2.30 P. M.
21. **Wednesday** Mothers' Meeting, 7.30 P. M.
22. **Thursday** Holy Communion, 7 A. M. Server, Bailey.
Young Men's Club, 7.30 P. M.
23. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
24. **Saturday** S. Mary's Guild, 2 to 4 P. M.
25. **Sunday (Next before Advent)** Holy Communion, 7 and 8 A. M. Servers, Holler, Snyder. Mothers' Corporate Communion.
26. **Monday** Young Men's Club, 7.30 P. M.
27. **Tuesday** Holy Communion, 7 A. M. Server, Kost.
S. Veronica Guild, 2.30 P. M.
28. **Wednesday** Mothers' Meeting, 7.30 P. M.
Servers' Guild, 8.15 P. M.
29. **Thanksgiving Day** Holy Communion, 7 and 10.30 A. M. Servers, Barrett, J. H. Merrick and J. V. Merrick, Jr.
30. **S. Andrew** Holy Communion, 7 and 9 A. M. Servers, Holler, Bailey.

The Rector's Letter.

Dear Friends:—We are about to celebrate the twenty-seventh anniversary of S. Timothy's Working Men's Club and Institute. It seems fitting, therefore, to speak somewhat at length, of not only what the Institute has accomplished in the past, but of the possibilities of the future. It has, like all similar institutions, passed through many vicissitudes; now prospering, now falling back. It had also at one time been seriously considered as wise and best to abandon the work, and put the building to other uses, which would secure to the trustees a more reliable source of income to meet the obligations falling upon them. To avoid such a disaster, spasmodic efforts have been made to revive interest, all of which have lasted but a short time. When we think of the great work for good our Institute might do (and how few realize this) we wonder what is the cause. Is it of no consequence what becomes of our young men, rapidly approaching manhood; whether their future shall be pure and noble, or downward and degrading? Shall we stupidly ignore the advantage of a splendid building, with every appointment that could be desired, with every facility that could be required to carry on a most blessed work for elevating and purifying the young men of our community?

The utter indifference of our people to the opportunity of doing a great philanthropic work in our midst is much to be deplored.

The proud distinction of being the only Working Men's Club and Institute left, out of the large number that existed some years ago all over our country, may no longer be our

boast, unless earnest, self-sacrificing, faithful men may be found who will throw themselves into what I may safely call one of the noblest works in which they can engage.

May we not ask that the men of our congregation will make a special effort to be present at the annual meeting of the Institute on Tuesday evening the twentieth inst. (as well as at the service on the Sunday evening previous), and help to arouse enthusiasm in the work? It is expected that at this meeting plans and schemes will be proposed and discussed for new departures in the conduct of the Club. It cannot be, that such a plant as we now possess should be suffered to fall into disuse. A real interest manifested by our people, will, without doubt, bring success.

Faithfully,
R. E. DENNISON.

Dr. Ross R. Bunting.

At a meeting of the Vestry held Wednesday evening, October 10, 1900, the following resolution was adopted:

Resolved, That the following minute be entered on the Parish records, and a copy sent to the family of Dr. Bunting:

Minute.

The Vestry hereby records its sense of the loss sustained by the Parish in the death of Dr. Ross R. Bunting. For many years a member of the Vestry, he has performed his duties with faithfulness, and with as much attention as the arduous and engrossing character of his profession would permit. His colleagues bear their testimony to his genial nature and his high Christian qualities, and mourn his departure.

They tender to his widow and family their respectful sympathy in so heavy a bereavement.

AUG. R. ANDREWS,
Secretary.

The Sexton's House.

At this writing the old landmark which has marked the southern front of our church yard for over a century, and in its modern aspect for thirty years, has succumbed to the ravages of time and the defects of poor construction. The Vestry has acted wisely in retaining this old time-hallowed site for the new house which is now being built. It is to contain two good-sized rooms and a large porch which may hereafter be enclosed, on ground floor, and three rooms and bathroom, provided with bath, etc., on second floor. Outwardly the lower story is of pointed stone with a brick window-sill band like the church; the upper one of gray brick, the roof slated. In all respects it will be finished in good style and will front towards the church. The contract was received by Mr. Holgate, who promises its completion by the middle of January next, weather permitting. Steps have been taken at the Parish Meeting to secure by subscription the necessary funds for the sexton's house and for some much needed changes in the church building. Of course all our parishioners will take a share in making up this fund and we hope soon to announce that it is secured.

S. Agnes' Guild.

The S. Agnes' Guild held its Twentieth Anniversary on Wednesday evening, October 17.

We hope each member carried home a thought from the sermon to

help in her daily life, and the beautiful music certainly inspired all.

There were several visiting Guilds present.

After the service in the church, the Guild entertained its guests in the parish house with a tableau, recitation, charade, pantomime and music, followed by ice cream and cake.

The girls deserve credit for the kind spirit and earnestness that prevailed during the preparation, and the good rendering of their parts.

It is with regret the present Warden resigns the Guild, for she feels a special interest in each member, but she is happy to know it is to be in such good hands as Mrs. J. Hartley Merrick, who has had experience with young girls in the Girls' Friendly Society.

S. Mary's Guild.

S. Mary's Guild opened on Saturday, October 20,—not with a *goodly* number, but with nineteen *very good* girls.

We fear the stormy Sunday on which our parish MESSENGER was given out, prevented its reaching all the homes of our members.

One little girl said, "It was not given out in church."

They must all remember, *now* that we have the MESSENGER, not to expect the Guild meetings to be announced in church, but that the MESSENGER carries a message to each of the Guilds, giving date and time of meeting.

Guild of S. Veronica.

Meetings were begun on Tuesday, October 2, and work has been commenced in earnest. We expect to have need of great regularity on the part of all our members.

Owing to unavoidable circumstances, the Guild's service, with helpful thoughts was necessarily omitted in October, but will be resumed in November.

The Choir Camp.

On Saturday, August 4, twenty choir boys, with the choirmaster, began a week's camp at Brielle, a choice resort on the Manasquaw River. A large tent was provided for sleeping; meals were taken at the hotel; boats were hired, and the time was agreeably spent on river and beach, rowing, crabbing, bathing and baseball. The activities began about 6 a. m.; bed time was at 8.30 p. m. Fine weather and a generally good time tell the story of this outing.

The thanks of rector and choir are extended through the MESSENGER to all who assisted with the winter's entertainments, and in procuring the needed balance for the "Choir Outing Fund."

Brielle is visited each year by choirs from New York, Philadelphia and New Jersey, but S. Timothy's choir earned the reputation of the best behaved among the campers.

The choir asks for a generous patronage of the concerts during the coming winter for next year's "Outing Fund."

The next number of the MESSENGER will be distributed Sunday, November 25. Items for publication in that issue should reach the Reverend Curate, *not later* than Saturday, November 17.

PARISH NOTES.

During November, Corporate Communion are appointed as follows:

Server's Guild, Boy Communicants,	} Sunday, Nov. 4, 7 a. m.
S. Agnes' Guild—Sunday, Nov. 11, 7 a. m.	
Brotherhood of S. Andrew, S. Veronica Guild,	} Sunday, Nov. 18, 7 a. m.
Mothers' Meeting—Sunday, Nov. 25, 7 a. m.	

[It is requested that, in arranging for special meetings, and public entertainments, or other social affairs for which use of the Parish buildings may be desired, Guild Officers and other parish workers consult carefully the "Kalendar" as published in "The Messenger," before selecting their date, in order to avoid the possibility of conflicting with pre-arranged events.]

Services on All Saints' Day (Thursday, November 1), celebrations of Holy Communion will be at 7 and 9 o'clock.

The souls passed within the veil form the richest possession of the parish. Keep this, their Feast, with tender love and holy joy.

On Friday, November 2, the meetings of the parish branch of the "Woman's Auxiliary" will be begun and regular meetings held weekly thereafter, on Friday afternoons until further notice. The hour is 2.30 o'clock. The Reverend Rector has appointed Mrs. Dennison to the charge of this work.

The Rev. Mr. Wilson, of Spring Hill Mines, Nova Scotia, will preach to us on Sunday, November 25, at the 10.30 o'clock service, in behalf of his work, at the "Cottage Hospital" for miners.

Members of the congregation will doubtless recall the former visits of the Rev. Mr. Wilson, when he set forth the needs of his work.

The Twenty-seventh Anniversary service of S. Timothy's Working Men's Club and Institute will be held on Sunday evening, November 18.

The annual meeting will be held in the Club Building on Tuesday evening, November 20.

At the regular meeting of the Convocation of Germantown, held in S. Paul's Church, Doylestown, Pa., on Tuesday, October 16, the Reverend Rector of S. Timothy's preached the sermon at the opening service.

Services on S. Andrew's Day (Friday, November 30), will be celebrations of Holy Communion at 7 and 9 o'clock.

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon. . . And he brought him to Jesus." —S. John i. 40-42.

It may not be as well known as it ought, that a rule was passed by the Vestry some time ago that on account of the limited capacity of the Church Yard, no lots or graves will be sold to any but parishioners.

Notice is here given of the custom established in the parish, that persons desiring music at church marriages or burials are expected to arrange for the same with the organists of the parish.

This understanding now, will doubtless avoid complications in the future.

All Saints' Day.

The church, on such a day as to-day, draws us apart from the noise and din and bustle and angry clamor of men. She quiets us, and sobers us and stills our restless desires and enables us to look down, as it were, from the heights of her own calm beatitude, upon the unceasing disquiet of the weary world. It is one peculiar blessing of her festival seasons that, in addition to all other gifts they bring, they lift us out of ourselves and away from our fellow men. They draw us into the company of the unearthly ones.

Of the vast number of the holy dead—their state must be one of great spiritual activity. "There remaineth, therefore, a rest to the people of God" (Heb. iv. 9). A rest indeed from physical labor and pain and weariness, a rest from sorrow and distress and grief, but not a rest from prayer and praise and holy worship, the loftiest and noblest of all spiritual activities. Ah! it is blessed to think that there is no feeble prayer which we utter here, which is not echoed and enlarged and carried onward and upward by the unceasing tide of prayer there. No Eucharists which we penitently offer, which are not joined to that unceasing adoration of the Spotless Lamb, which they present, who have come out of great tribulation and washed their robes and made them white in a Saviour's blood.

The state of the holy dead is imperfect because they have not yet attained to full spiritual perfection. For them, too, remains still to be borne that awful hour when the Son of Man shall come in the clouds of heaven, with all His holy angels

with Him; when quick and dead must meet Him, to be judged of deeds done in the body. The eyes of their understanding are ever more and more enlightened and they know more and more clearly the hope of their calling.

The holy dead have a closer union with the holy living than the Saints on earth have, even one with another. It is only through union with Christ that we have union one with another. Union between living Christians is ever more or less imperfect. Ten thousand things mar and interrupt it. But death, which only brings a Christian nearer unto Christ, which frees him from this earthly tabernacle, which swallows up mortality in life, in bringing him nearer to Him, brings him nearer unto the children of God on earth.

So, between the living and the dead, though they hear one another no more, though they feel or perceive one another no more, because they are one in Christ, flows to and fro the electric current of love and of prayer. It begins in places where anger and din and noise are not; it begins in the silence of churches, in the loneliness of night watches, by the bed of the dying, in the prayers of children, in the awful mystery of the Eucharistic Sacrifice. It passes through the calm, untroubled depths of souls whom Christ has ransomed. It reaches beyond the stars; it enters into the rest of the faithful; it quickens the intercessions of prophets, apostles, and martyrs, and blends the supplications of the feeblest and humblest of Christ's children here on earth with the fragrant incense of those vials full of odors which are the prayers of saints.—From Rev. James DeKoven, D. D.

Fair Weather Worshipers.

Our experience at morning services during the last three Sundays, which have been either rainy or cloudy, seems to indicate a very light sense of obligation to attend unless we are favored by sunshine. In every congregation there are, of course, those who are sick, or feeble, or subject to illness if exposed to dampness. Such persons not only cannot be expected in inclement weather, but would do themselves a wrong by venturing out, however desirous they might be to attend their church service. Then again there are those who dislike to come to church unless well dressed, and again some who are unable to afford damage to their clothes. But, even after making allowances for all who are thus situated, there certainly is a large residuum in every congregation who would not hesitate to go abroad in inclement weather if it occurred upon a week day, when they are called out by matters of secular concern; either in the way of work or occupation or amusement. Why then should there be so sparse an attendance when the call is for the worship of God? Incidentally, also, apart from the loss they sustain, staying at home is a temptation to read the Sunday papers or pass the time in other exceptionable ways. It must be the experience of those who neglect the great duty of church going, that a Sunday spent at home is usually a day wasted, and often worse than wasted. Religious exercise is as necessary to the soul's health and well being, as physical exercise is for the body. Those who do not feel a powerful impulse to regularly attend service in church on Sundays and who do not love it,

and by their individual effort in bringing in others. Considering that of all the organizations which have tried to carry on similar work in the United States this is the only survivor, the only true parochial institution remaining. Itself the second one organized (S. Mark's, Philadelphia, having been the originator, and long since defunct), it has pursued its course with more or less activity and greater or less success. Its work has not been done by the men of the parish alone by any means. Some of its most active and energetic supporters are in no way affiliated with us, except as appointed by the Rector and cordially co-operating in carrying on the many branches of work undertaken. It is to be hoped that more of our own parish will aid in perpetuating its good influences.

Ceremonial VI.

[These Articles on Ceremonial are based upon "Ceremonial of the English Church," by Rev. Vernon Staley, of England, through whose courtesy the writer has been permitted to excerpt and adapt such parts as seem most useful. Everyone interested in going deeper into the subject ought certainly to obtain this admirable treatise.]

The Ornaments or Vestures of the Ministers.

The Alb. From the Latin *Albus*, "white," is a long flowing garment, reaching to the feet, with tight sleeves, and usually made of fine linen. It is worn by both bishop and priest at the Eucharist. It may also be worn, together with the amice, by the Cross-bearer, taper-bearers, thurifers and servers. Candidates should be vested in the alb when presented for admission to the diaconate. In former times the alb, being practically a surplice with tight

sleeves, was worn by all the inferior ranks of the clergy.

According to the Rationale, referred to in the fifth article, "the alb signifieth, as touching the mystery, the white garment, wherewith Herod clothed Christ, in mockery, when he sent Him to Pilate; and as touching the Minister, it signifies the pureness of conscience, and innocency he ought to have, especially when he sings the mass."

The Girdle. The girdle is a rope made of linen thread, with tassels at either end. It should be sufficiently long when doubled to encircle the waist, the ends being used to secure the stole in its place.

"The girdle, as touching the mystery," says the Rationale, "signifies the scourge with which Christ was scourged; and as touching the Minister, it signifies the continent and chaste living, or else the close mind which he ought to have at prayers when he celebrates."

The Stole. Probably derived from the Latin *Stola*, "a long upper garment." The stole is a long narrow strip of silk or other material, fringed at both ends, and of the color of the day—about eight feet four inches in length. It is worn on the left shoulder of the deacon and round the neck of the priest, hanging down on each side, well below the knees. In vesting for the Eucharist, the priest crosses the stole over the breast, securing it in this position by means of the ends of the girdle. Though primarily a portion of the Eucharistic vesture, the stole is also, by custom, worn on other occasions, as in the administration of Baptism, Absolution, Matrimony, Burial, and in pronouncing the benediction.

(To be continued.)

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah, iv: 17.*

VOL. VIII.

PHILADELPHIA, DECEMBER, 1900.

No. 3.

S. Timothy's Church.

ROXBOROUGH,

Ridge Avenue and Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

SERVICES:

Sundays.

HOLY COMMUNION.

Every Sunday at 7.00 A. M.
2d and 4th Sundays in month, also, at 8.00 A. M.
1st, 3d and 5th Sundays in month, also, at 10.30 A. M.

MORNING PRAYER.

1st, 3d and 5th Sundays at 9.00 A. M.
2d and 4th Sundays at 10.30 A. M.

EVENING PRAYER.

Every Sunday at 4.00 P. M. June to October, 5 P. M.

During Advent and Lent, additional, 7.45 P. M.

Sunday School and Bible Classes, 3.00 P. M. June to October, 9.30 A. M.

Work Days.

HOLY COMMUNION.

Tuesdays and Thursdays, 7.00 A. M.

MORNING PRAYER.

Daily, 9.00 A. M.

EVENING PRAYER.

Wednesdays, 7.30 P. M.

Fridays, 5.00 P. M.

Holy Days.

Holy Communion, 7.00 and 9.00 A. M.

.... The Kalendar

DECEMBER, 1900.

(Special Offering. For Children's Christmas Festival.)

1. Saturday S. Mary's Guild, 2 to 4 P. M.
2. Sunday (1st in Advent) . . . Holy Communion, 7 and 10.30 A. M. Servers, J. V. Merrick, Jr., J. H. Merrick and Howarth. Corporate Communion. Servers' Guild, 7 A. M.
3. Monday S. Ambrose Guild, 8 P. M.
4. Tuesday Holy Communion, 7 A. M. Server, Street. S. Veronica Guild, 2.30 P. M.
5. Wednesday Mothers' Meeting, 7.30 P. M.
6. Thursday Holy Communion, 7 and 9 A. M. Servers, Barrett, Bailey.
7. Friday Woman's Auxiliary, 2.30 P. M. Choir Rehearsal, 7.45 P. M.
8. Saturday S. Mary's Guild, 2 to 4 P. M.
9. Sunday (2d in Advent) . . . Holy Communion, 7 and 8 A. M. Servers, Holler, Barrett. Corporate Communion, S. Agnes' Guild, 7 A. M.
10. Monday S. Agnes' Guild, 8 P. M. Young Men's Club, 7.30 P. M.
11. Tuesday Holy Communion, 7 A. M. Server, Bailey. S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
12. Wednesday Mothers' Meeting, 7.30 P. M. Brotherhood S. Andrew, 8.15 P. M.
13. Thursday Holy Communion, 7 and 9 A. M. Servers, J. H. Merrick, Bailey.
14. Friday Woman's Auxiliary, 2.30 P. M. Choir Rehearsal, 7.45 P. M.
15. Saturday S. Mary's Guild, 2 to 4 P. M.
16. Sunday (3d in Advent) . . . Holy Communion, 7 and 10.30 A. M. Servers, Hawthorne, Goell and Barrett. Corporate Communion, Brotherhood S. Andrew, S. Veronica Guild, 7 A. M.
17. Monday Young Men's Club, 7.30 P. M.
18. Tuesday Holy Communion, 7 A. M. Server, Street.
19. Wednesday (Ember Day) . . . Mothers' Meeting, 7.30 P. M.
20. Thursday Holy Communion, 7 and 9 A. M. Servers, Barrett, Bailey.
21. S. Thomas, Apostle Holy Communion, 7 and 9 A. M. Servers, J. H. Merrick, Bailey.
22. Saturday (Ember Day) . . . S. Mary's Guild, 2 to 4 P. M.
23. Sunday (4th in Advent) . . . Holy Communion, 7 and 8 A. M. Servers, Goell, Snyder. Corporate Communion, S. Anna's Guild, 7 A. M.
25. Christmas Day Holy Communion, 6, 7, 8, 10.30 A. M. Servers, J. V. Merrick, Jr., Hawthorne, Snyder, J. H. Merrick and Howarth.
26. S. Stephen Holy Communion, 9 A. M. Server, J. V. Merrick, Jr.
27. S. John, Evangelist Holy Communion, 7 A. M. Server, Bailey.
28. The Innocents Holy Communion, 9 A. M. Server, J. H. Merrick.
29. Saturday Holy Communion, 7 A. M. Server, Holler.
30. Sunday (after Xmas) Holy Communion, 7 and 10.30 A. M. Servers, Street, Hawthorne and Snyder.
31. Monday Holy Communion, 9 A. M. Server, J. V. Merrick, Jr.

The Rector's Letter.

Dear Friends:—The holy season of Advent will soon be upon us with all its lessons, both of warning and hope. We are apt, however, to take a rather one-sided view of the doctrine of the season, and so lose the help it might be to us in our spiritual life. Although *we* know that there are two advents of our Lord, or rather two parts spoken of, the one in humility, the other in glory—I say, although we know this, from the fact that the one has taken place, while the other is still a subject of expectation; yet a Jew could scarcely, if indeed at all, have supposed that this would have been the case. He could not have known, before the Incarnation, that which we so readily discern, that the Advent of our Lord has two distinct parts. The Old Testament Scriptures speak only of the *coming* of the Messiah, and as the end of that coming is the establishment of a kingdom, this absorbs the whole mind of the prophets, and is the burden of their visions. They saw only the fact that Messiah should *come* and *reign*; and, therefore, they overstep, as it were, or only incidentally speak of His coming in sorrow and shame. They are carried away with the visions of His glory. And so, while they looked upon the coming as *one* thing, we know from facts and revelation that it consists of *two* parts—the coming of the lowly Jesus and the coming of the King—the “coming to save” and the “coming to reign.” These are the subjects presented by the Church for our meditations at this season.

Now it cannot have escaped our observation how strikingly our Church connects these two events in that beautiful Collect, which she di-

rects to be repeated with the other Collects during Advent. They are separate scenes in one and the same great drama. These two, with all comprised under them, span the revelation of God. As the heavens and the earth meeting (or seeming to meet) form our horizon, so these two bound all vision, embrace all revelation, and link heaven and earth together. By one, our Lord's work began, by the other it is accomplished. The Incarnate Son is God's purpose, and the first and second advents are the developments of that purpose—two parts of the same whole. Many people seem to be content with believing in His first coming, and to regard His second appearing if not with indifference and apathy, at least as an object of secondary importance, and to look upon it rather as a matter that must take place in due course than to wait for it, as the consummation of all our hopes. We have accepted Immanuel in the form of a *servant*, but have ceased to long for His presence as a *king*. We have acted the part of the Jews over again; like them, though in a different manner, we have said, “We will not have *this man to reign* over us.”

Thus then the first and second advents of our Lord stand in their connection, one with another, and two parts of the same whole; the one, the *commencement*, the other the *completion*.

Oh then, at this season of the year, when the Church would more especially lead us to contemplate the “mystery of godliness, God manifest in the flesh,” let us lift up our hearts to the Son of God, made Man, and seated at the right hand of God. He is “bone of our bone, and flesh of our flesh.” He has raised up our na-

ture, and seated it in His own person, at God's right hand.

There where angels could not appear, your flesh and my flesh, in the person of the God-Man, is exalted, redeemed from death, and glorified.

Let the love of God in giving His Son to take flesh, the love of the Son and His humility in taking flesh, the life of the Son made flesh, the oneness between Him and us, the victory He obtained in the flesh, the purpose of God in the Church—let these things dwell in your hearts. Let the Son Incarnate be the Rock on which you rest. Thus looking to Him "who has come," you will dwell on high, and will rejoice in the day of His second appearing, when He shall "come in the glory of His Father, and with His holy angels."

Faithfully,

R. E. DENNISON.

Advent Notes.

On Thursdays during Advent there will be an additional celebration of Holy Communion at nine o'clock. This service has been provided at the request of members of the parish, and it is hoped that it will meet the desires of many who have not expressed their wishes in words.

Thus an opportunity is given for an extra devotion during the Advent-tide.

The usual service will be held on each Sunday night during Advent at 7.45 o'clock. Subjects of the sermons will be concerning the first and second comings of our Lord.

The Advent Ember-days occur on December 19, 21 and 22. These are

days appointed by the Church for fasting and intercession on behalf of the Christian ministry.

Christmas Services.

It is earnestly urged that *nothing* but illness will keep our communicants from their "bounden duty" and sacred privilege on Christmas Day. To provide for all possible emergency, there will also be the *daily* celebration during the Octave. In cases of illness or infirmity, the Clergy will be ready and *glad* to arrange to go to the homes, so that none may fail to make a Communion during that holy season.

No reason is allowed of the Church as sufficient for neglect. In cases of troubled conscience, or of doubt, the Clergy are to be consulted for direction and advice. If any be ill, the Church will go to them.

The hours of service on Christmas Day will be 6, 7, 8 and 10.30. It is hoped one of the earlier hours will be chosen by all who are not hindered by illness, infirmity or other reasonable cause.

The Children's Christmas Festival, with gifts, will be held on "S. John, Evangelist's Day," Thursday, December 27.

At 2.30 o'clock the Infant Class will meet, and at 7.30 p. m. the Main School and Bible Classes will assemble in the Sunday-school room for their exercises.

The next number of the MESSENGER will be distributed Sunday, January 6, 1901. Items for publication in that issue should reach the Reverend Curate *not later* than Saturday, December 29, 1900.

PARISH NOTES.

During December, Corporate Communion are appointed as follows:

Server's Guild—Sunday, Dec. 2, 7 a. m.

S. Agnes' Guild—Sunday, Dec. 9, 7 a. m.

Brotherhood of

S. Andrew. } Sunday, Dec. 16, 7 a. m.

S. Veronica Guild.

S. Anna's Guild—Sunday, Dec. 23, 7 a. m.

[It is requested that, in arranging for special meetings, and public entertainments, or other social affairs for which use of the Parish buildings may be desired, Guild Officers and other parish workers consult carefully the "Kalendar" as published in "The Messenger," before selecting their date, in order to avoid the possibility of conflicting with pre-arranged events.]

S. Thomas' Day occurs on Friday, December 21. The celebrations will be at the usual hours, seven and nine o'clock.

This Saint was one of the twelve Apostles. He was also called "Didymus," meaning "a twin," and after our Lord's resurrection received the name of "Doubter," because he refused to believe his Master had really risen from the dead, until he had himself seen and touched Him. S. Thomas' Evangelistic travels finally brought him into India, where his faith and labors were crowned with martyrdom.

On December 14 and 15 the mothers of the Choir boys will hold a "bazar" at the Institute, between the hours of 2 and 10 p. m., for the benefit of the Choir Outing Fund for next year.

The Thirteenth Conference of the Chapters of the Brotherhood of S. Andrew, connected with the parishes in the Twenty-first Ward, was appointed to meet at S. Timothy's on Monday evening, November 26.

Discussion on the subject used at

September Conference was continued: "The relation of man to the Church. 1. The Worldly Man. 2. The Christian Man." Members from S. Alban's and S. Stephen's Chapters led the discussion.

At the annual meeting of the parish Chapter of the Brotherhood of S. Andrew, the elections resulted in the choice of Mr. Bert W. S. Stirling, secretary, and Mr. Thomas Bancroft, treasurer.

S. Ambrose Guild opens the Gymnasium on Monday evenings only, until after the January meeting. At the monthly meeting, to be held on Monday, December 3, there will be spent an informal social evening, the regular members only participating.

Mrs Thomas Neilson, president of the Philadelphia Branch, Woman's Auxiliary, will address the members of the parish branch on Friday, December 7. See items under "Woman's Auxiliary" heading in this paper.

Clothing for distribution during this fall and winter is needed, and may be sent to the parish house at any time and left with the Sexton. Children's clothing is particularly desired.

The Woman's Auxiliary.

The Woman's Auxiliary has begun its winter's work with a fair attendance. The Warden will welcome more workers at the meetings, and will also provide cut-out garments to those who wish to make them at home.

The boxes this year are to be sent to the sufferers in Texas, and surely

no further appeal need be made to our women.

On the first Friday in December (the seventh instant) Mrs. Thomas Neilson will make an address on Missions before the Auxiliary in the S. Agnes Guild room at three o'clock.

All the women of the parish are cordially invited to be present, and it is hoped there will be a large and enthusiastic meeting.

S. Anna's Guild—Mothers' Meeting.

It is with great pleasure that we report the punctual attendance and earnest activity of the many members. There are still some on the list who, we trust, will make it convenient to be with us this winter.

Orders for quilts have been given, and all our workers are needed. One of patch-work was taken to be quilted, and a few earnest members met one afternoon (an extra and voluntary act), but the short afternoon prevented the finishing. However, that was done by an active woman at her home and brought in completed.

A gratifying plan to add to the funds required in rebuilding the Sexton's house is "ordered sewing," to be done at home or on Wednesday evenings. We will be glad to have orders for rag carpet made and delivered in a week's time. Visitors on Wednesday evenings after the church service will be pleased to see the busy hands and happy faces taking up the work prepared.

We have lately lost, by death, two of our estimable members, Mrs. Cronshaw and Mrs. Price. The former had met with us for years, and was much respected and beloved by us all. Mrs. Price entered her

name later, and all who knew her appreciated her kind, gentle manners. We will miss them both.

We hope all the members will endeavor to be present at the "Corporate Communion" of the Mothers the 4th Sunday in December, at 7 a. m.

MRS. D. RODNEY KING.
Warden.

MRS. R. R. BUNTING.
Assistant Warden.

S. Agnes' Guild.

The S. Agnes Guild held its regular monthly meeting November 12. There were twenty-five girls present, and at the business meeting the following six new members were elected: Annie Atkinson, Ethel Eastwood, Elizabeth Enderlin, Elizabeth Lees, Ethel Stirling, May Wilby. There are sixty names on the roll-call of active members, and the Warden earnestly hopes that every girl will make an effort to be present at the next meeting, December 10.

Guild of S. Veronica.

The S. Veronica Guild has received a letter from the Rev. J. R. Carter, of Galveston, Tex., telling his need of church linen and stoles. If we have many such encouraging meetings as on Tuesday, the thirteenth of November, we will certainly be able to accomplish the work planned out for the winter.

S. Mary's Guild.

The S. Mary's Guild presents a busy scene on Saturday afternoons.

The children behave well, and we would be glad of a few more teachers.

Pieces of chintz for patchwork and material for aprons and little dresses

would be acceptable, and would encourage the missionary spirit among the girls.

We would like to thank a dear little boy for the gift of some picture books to interest the smaller children.

The Messenger.

The funds necessary to publish this paper having been found quite insufficient, the Vestry has requested the S. Andrew's Brotherhood to undertake the matter of securing subscriptions. Full information as to all parish doings, suggestions for further work and other subjects of interest and important to all parishioners can be given only through such a publication. But money to pay the printer must be had, and the "general account" of the parish is already fully taxed. In some cases (and in ours a few years back) parish papers and magazines are carried on by advertisements. But this is only a way of begging, because no advertisement in a paper of such limited circulation ever pays. Then the bills have to be looked after, people fail to pay them, a business manager's time must be given to secure and collect dues, and after all a deficit appears. In other cases a small annual sum is charged for the paper; but this limits its circulation, and prevents its being read by the greater number of those for whose benefit it is issued; besides, again, requiring a business manager to send out and collect bills. There is, therefore, only one way in which the MESSENGER can be carried on and do its appointed work, viz., to depend upon the donations and subscriptions of those who feel its importance, and who are able to contribute to its sup-

port. An urgent appeal is therefore now made to *all* to respond to the efforts of the men of S. Andrew's Brotherhood. Surely the small amount of twelve dollars a month should be readily obtained; but if it is not, we must stop its publication.

The Workingmen's Club and Institute.

The recurrence of an anniversary (the twenty-seventh) of this organization, celebrated by a service in Church on Sunday last, is a fitting time to call some attention to its history, to the good work it has done in the past, and may still do, and to its present condition.

To those who have taken an active part in carrying it out it has always seemed most singular that the Club has received so little countenance (comparatively) from the men of this parish. Of course since its aim has been to favorably affect the lives of young men and others deprived of good home influence, some self-denying effort has been required on the part of men who themselves were in no need of outside diversion or who had access to other means of improvements. However, there have always been found some men who have given their time and effort to promote its purposes, and all of such may congratulate themselves upon the very large number of young men who, in the course of its existence, have been helped and benefited by its means of instruction and recreation. We understand that efforts are now being made to extend its usefulness rather in the direction of instruction, while retaining all its features of amusement; and the men of this parish can help in this work by joining its ranks, if not already members,

According to the Rationale, "the Stole, as touching the mystery, signifieth the ropes or bands that Christ was bound with to the pillar when he was scourged: and as touching the Minister, it signifieth the yoke of patience, which he must bear as the servant of God.

The Maniple. From the Latin *Manipulus*, "a handful," is in form like a diminutive stole and is worn on the left arm of the sacred ministers. It is, of course, of the same color as the vestments of the day. The Maniple has evidently no symbolic significance. As the Alb has no pockets, it was necessary for the priest to carry his handkerchief or piece of linen in an accessible place. It was, therefore, at first an article of practical use, but has now become a mere ornament, possessing no special signification, but must still be reckoned as a part of the priestly dress.

The Chasuble. The Chasuble is the chief Eucharistic vestment. It is derived from the Latin *casula*, "a hut or tent." This vestment may be used only in the celebration of the Eucharist, and on no other occasion.

It is an oval vesture of silk or other rich material, closed all the way round, without sleeves, and with an aperture in the centre through which the head passes.

There is no question whatever that the English Chasuble has always been full and ample, hanging down in graceful folds well below the knees and reaching to the wrists at the sides. There is no authority in our branch of the Catholic Church for the so-called "fiddle-back" Chasuble, which is of scanty dimensions and slit up the sides. It is usual to have orphreys (bands of embroidery) in the shape of a "Y"

cross, though this ornamentation probably arose from the desire to hide the seams, and is not necessary.

Says the *Rationale*: "The over-vesture or Chasuble (sometimes written Chesible), as touching the mystery, signifies the purple mantle that Pilate's soldiers put upon Christ, after that they had scourged Him: and as touching the minister, it signifies charity, a virtue excellent above all other."

The Dalmatic and Tunicle. Worn by the gospeller and epistoler at solemn celebrations only, are made of silk, or elaborately embroidered. They are very similar in design, long, full vestments, the sides being open some distance from the bottom.

This paper concludes the explanation of the various vestures of the priest and his assistants appointed to be used at the celebration of the Eucharist. The Cope, as not being a distinctly Eucharistic vesture, will be described later, together with such vestments as are appointed to be used at the offices of the Church.

(To be continued.)

Classes for Confirmation Instruction will be begun on Wednesday, January 23d, after the evening service. It is hoped there will be a hearty response this year, to the notice. There are many young people, especially in the parish, who ought to be giving serious attention to this important matter.

The graduating exercises of the First Class of the Training School for Nurses of S. Timothy's Hospital, will take place on Thursday evening, January 31st, at the Institute Hall. A cordial invitation to attend is extended to all.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah, iv: 17.*

VOL. VIII.

PHILADELPHIA, JANUARY, 1901.

No. 4.

S. Timothy's Church.

ROXBOROUGH,

Ridge Avenue and Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

SERVICES:

Sundays.

HOLY COMMUNION.

Every Sunday at 7.00 A. M.
2d and 4th Sundays in month, also, at 8.00 A. M.
1st, 3d and 5th Sundays in month, also, at 10.30 A. M.

MORNING PRAYER.

1st, 3d and 5th Sundays at 9.00 A. M.
2d and 4th Sundays at 10.30 A. M.

EVENING PRAYER.

Every Sunday at 4.00 P. M. June to October, 5 P. M.

During Advent and Lent, additional, 7.45 P. M.

Sunday School and Bible Classes, 3.00 P. M. June to October, 9.30 A. M.

Work Days.

HOLY COMMUNION.

Tuesdays and Thursdays, 7.00 A. M.

MORNING PRAYER.

Daily, 9.00 A. M.

EVENING PRAYER.

Wednesdays, 7.30 P. M.

Fridays, 5.00 P. M.

Holy Days.

Holy Communion, 7.00 and 9.00 A. M.

JANUARY, 1901.

(Special Offering.—For Episcopal and Convention Funds.)

6. **The Epiphany.** Holy Communion, 7 and 10.30 A.M. Servers, Hawthorne, J. H. Merrick and Howarth.
Corporate Communion. Servers' Guild, 7 A. M.
7. **Monday** S. Ambrose Guild. Business Meeting, 8 P. M.
8. **Tuesday** Holy Communion, 7 A. M. Server, Kost.
S. Veronica Guild, 2.30 P. M.
9. **Wednesday** Mothers' Meeting, 7.30 P. M.
10. **Thursday** Holy Communion, 7 A. M. Server, Bailey.
11. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
12. **Saturday** S. Mary's Guild, 2 to 4 P. M.
13. **Sunday (1st after Epiphany)** Holy Communion, 7 and 8 A. M. Servers, Holler, Barrett.
Corporate Communion, S. Agnes' Guild, 7 A. M.
14. **Monday** S. Agnes' Guild, 8 P. M. Business Meeting.
Young Men's Club, 7.30 P. M.
15. **Tuesday** Holy Communion, 7 A. M. Server, Kost.
S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
16. **Wednesday** Mothers' Meeting, 7.30 P. M.
Brotherhood S. Andrew, 8.15 P. M.
17. **Thursday** Holy Communion, 7 A. M. Server, Barrett.
18. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
19. **Saturday** S. Mary's Guild, 2 to 4 P. M.
20. **Sunday (2d after Epiphany)** Holy Communion, 7 and 10.30 A. M. Servers, J. V. Merrick, Jr., Hawthorne and Goell.
Corporate Communion, Brotherhood S. Andrew. S. Veronica Guild.
21. **Monday** Young Men's Club, 7.30 P. M.
22. **Tuesday** Holy Communion, 7 A. M. Server, Kost.
S. Veronica Guild, 2.30 P. M.
23. **Wednesday** Mothers' Meeting, 7.30 P. M.
24. **S. Timothy** Holy Communion, 7 and 9 A. M. Servers, Bailey, J. H. Merrick.
25. **Conversion of S. Paul** . . . Holy Communion, 7 and 9 A. M. Servers, Barrett, Bailey.
Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
26. **Saturday** Holy Communion, 7 A. M. Server, J. V. Merrick, Jr.
S. Mary's Guild, 2 to 4 P. M.
27. **Sunday (3d after Epiphany)** Holy Communion, 7, 8 and 10.30 A. M. Servers, Howarth, Holler, Snyder and Barrett.
Corporate Communion, S. Anna's Guild, 7 A. M.
28. **Monday** Holy Communion, 9 A. M. Server, Bailey.
Young Men's Club, 7.30 P. M.
29. **Tuesday** Holy Communion, 7 A. M. Server, Kost.
S. Veronica Guild, 2.30 P. M.
30. **Wednesday** Holy Communion, 9 A. M. Server, Bailey.
Mothers' Meeting, 7.30 P. M.
31. **Thursday** Holy Communion, 7 A. M. Server, Barrett.

The Nativity.

Again the Festal season brings
Glad tidings of the King of kings;
He, Who at this time was born,
Christ, the Saviour; Christ, the Lord:
In a manger rude and dreary—
Christ is born, the Son of Mary.

To Shepherds first, on ground so cold,
Was the message first foretold;
Glad news of joy to you I bring,
Christ is born, your Saviour, King.
On this morn so frosty, so airy—
Christ is born, the Son of Mary.

Jesus is born amidst Bethlehem's host,
Conceived of Mary by the Holy Ghost;
God and man in Him we see,
Humanity, and yet Divinity.
Proclaimed by an Angel this morning
so early—
Christ is born, the Son of Mary.

The Scriptures fulfilled, by Prophet
long foretold:
"Out of Bethlehem—Ephrata, a Ruler"
would rise;
Now like strains of the "Sweet Story"
of old,
Rings out with Hosanna from midnight
skies—
Messiah has come, let loud anthems
ring!
The Saviour is born, our Redeemer and
King!

—Andrew Loos.

The Rector's Letter.

DEAR FRIENDS:—There are two things about which I want to speak to you, viz.: *Confirmation*, and our *Dedication Feast*. First (1) The Bishop of the Diocese has notified me that he will make his annual visit to our Parish for the purpose of giving Confirmation on Wednesday, the 20th of March. You see, therefore, that the time allowed for instruction of classes is eight days shorter than last year.

This curtailing of the time can readily be met by the prompt enrolling of those who may be looking forward to this blessed opportunity of receiving the seven-fold gifts of the Holy Spirit.

Much as we desire to see the children of the Church coming, in due

time after their baptism, to Holy Confirmation and thus fulfilling the recognized obligations under which they rest, yet we must not overlook the fact that many have passed that specified time, from whatever cause let us not inquire. There remains the duty still. Age does not bar the way to the reception of the Holy Gift, if it has been neglected earlier in life. Think of the loss of that greatest of all privileges, the reception of the Blessed Sacrament of the Body and Blood of Christ! Have those words of our Blessed Lord no power, when He says, "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you"? What is spiritual life, if it is not the constant participation of the Sacrament of Life? As our bodies are sustained by the daily food which we find necessary to our earthly life, what condition must our souls be in, if we refuse them the spiritual nourishment upon which they must depend? Let those who have for a long time put off coming to the Sacramental rite of Confirmation, give serious consideration to the subject, and resolve not to let this opportunity go by unimproved.

(2) Our Dedication Festival occurs this month—S. Timothy's Day, 24th January, falls on Thursday, this year. I repeat what I have said before, viz.: That a Dedication Festival, according to the rule of the Church, ranks next in dignity and obligation to Easter and Christmas, in the particular parish in which it is being observed. Therefore, all communicants should earnestly try to make their communion on the day itself, or during the Octave, just as they do at Easter or Christmas. Dear brethren, think of this. We all desire the prosperity of

our Parish; we long to see it making great strides towards the breaking down of the kingdom of sin, Satan and death. But this great work cannot be done unless each one rises to a sense of how much depends upon individual effort. Oh, the power of prayer! Oh, the efficacy of pleading the merits of the Great Sacrifice! Will you not then draw near to our Great High Priest, and by your united intercessions at His Holy Altar plead for the souls that have wandered; for the souls that have become lukewarm; for the souls, alas, that have long forsaken the fold! Begin now your preparation; determine that nothing shall keep you away from the Altar of your Parish Church on this day, when you are permitted to think of those of your own spiritual family.

On Thursday, S. Timothy's Day, there will be celebrations of the Holy Eucharist at 7 and 9 o'clock. On S. Paul's Day (Friday 25th) at 7 and 9 o'clock. On Sunday in the Octave there will be celebrations at 7, 8 and 10.30 o'clock; at 4 o'clock the children's service, and at 8 p. m. the reunion of the Parochial Guilds. Sermon by Rev. Wm. McGarvey, Rector of S. Elizabeth's, Philadelphia.

Other services and events will be announced in due time.

Faithfully,

R. E. DENNISON.

S. Anna's Guild—Mothers' Meeting.

As we are now entering upon a new year with our meetings and work we hope the present interest shown will continue, yet we feel the desire that all the names when called will

be answered by "*present*." Not only for the work, but for the benefit each will feel in attending the evening service and using a good influence on all around by cheerful intercourse and fellowship.

The annual supper will take place on Wednesday, January 9th, after the evening service, when the wardens will be glad to see all who receive an invitation.

MRS. D. RODNEY KING,
Warden.

MRS. R. R. BUNTING,
Assistant Warden.

Guild of S. Veronica.

(Miss E. W. Burton, Warden.)

Since the last issue of the MESSENGER the Guild has filled an order for a handsome linen Chasuble and an Amice. A violet Stole has been sent to a clergyman in Galveston, and our old Pall given there to be utilized for church hangings.

An efficient teacher in embroidery is giving necessary instruction upon some handsome hangings which are being made for the Parish church.

Yet, while the work is going on, let all the members of our Guild try to be present at the preparatory service, and Corporate Communion, not forgetting our Blessed Saviour's promise "Where two or three are gathered together in My Name, there am I in the midst of them."

S. Mary's Guild.

(Miss E. W. Burton, Warden.)

By the time our little girls read this mention of our S. Mary's Guild

PARISH NOTES.

During January, Corporate Communion are appointed as follows:

Server's Guild—Sunday, Jan. 6, 7 a. m.

S. Agnes' Guild—Sunday, Jan. 13, 7 a. m.

Brotherhood of } Sunday, Jan. 20, 7 a. m.

S. Andrew, }
S. Veronica Guild, }

S. Anna's Guild—Sunday, Jan. 27, 7 a. m.

[It is requested that, in arranging for special meetings, and public entertainments, or other social affairs for which use of the Parish buildings may be desired, Guild Officers and other parish workers consult carefully the "Kalendar" as published in "The Messenger," before selecting their date, in order to avoid the possibility of conflicting with pre-arranged events.]

S. Agnes' Guild.

(Mrs. J. Hartley Merrick, Warden.)

At the monthly meeting held December 10th, there were twenty-seven members present, and after the regular business of the Guild was finished a plan was proposed and adopted, to form a singing-class for the girls, under the direction of the choirmaster, Mr. Lewis A. Wadlow. This class will meet for three months in the S. Agnes' Guild room on each Thursday evening at 8 o'clock, beginning January 10th.

The nominal sum of fifty cents will be the tuition fee for the course of lessons and those girls who join the class are asked to bring the money to the warden at the meeting of January 14th. All the members of the Guild are cordially invited to belong to this singing-class; but it is important that no girl should undertake the course unless she is in earnest, and willing to be regular in her attendance at the lessons and attentive while in class.

Christmas Echoes.

The Christmas Communion was not as large as it *ought* to have been, nor as there was every reason to hope it *would* be; in fact, a smaller number than last year by about twenty, made a Communion. It can never be regarded as satisfactory, by any means, when Christian people allow their worldly prosperity or physical weariness to prevent the greeting of Him whose wondrous birth drove away the darkness of night. Indeed, the very fact of the prevalent prosperity ought to bring us in larger numbers to God's Altar, humble, loving, *thankful* children.

It may be explained that some have passed beyond the veil; others have removed. True. But there have others been confirmed, and still others received into the Parish.

Can it be the exhortations and ministrations of the clergy have fallen on stony ground; or does our temporal prosperity dull the soul to the realization of God's goodness; do we only look upon Him as a God to fly to in *trouble*, but forget Him when there seems to be no need!

At the mid-day Eucharist the music was very effectively rendered. Schubert's Mass in G is a setting that could be heard frequently with profit. The "Hallelujah Chorus" was a taste of the "Messiah" much appreciated by those especially who were unable to hear the Oratorio.

On S. John's Day the Sunday School assembled for their Christmas festival. In the afternoon the Primary School met, Miss Baumann having spared no pains to provide an entertaining program, all parts rendered by children of the class. Dolls, games and candy closed the afternoon.

At 7.30 the Main School and Bible Classes gathered, and after singing Christmas hymns and listening to the rector's greeting, the scholars received books and candy, and the boys of the choir each received a knife, a special additional favor from the rector's hands.

The Christmas Celebrations.

It has been justly said that the spiritual life of any parish may be measured, or at least indicated, by the generality of the attendance upon the Blessed Sacrament—not so much the frequency with which individuals avail themselves of it, although this is indeed an indication of their personal growth in grace—as the proportion of its members who come to Holy Communion, even if not so frequently as might be desired. Now from this point of view it is well to compare the numbers who on the great festivals draw near to the altar. It is true that in every large parish there are various and weighty hindrances which prevent attendance, some from sickness, some temporarily from domestic

cares, some from absence, some, alas, from indifference or habitual neglect. But after allowing for all these causes, it does seem reasonable to count on at least one-half of the registered communicants attending their Parish Church on the great festival of the NATIVITY, and there renewing their baptismal vows. Yet even this number, or rather proportion, was not fully reached on Christmas Day. Not giving the exact figures, there appeared to be about 120, 100, 25 and 15, respectively, at the four celebrations, or 260 in all. Perhaps the remaining 40 necessary to make up the half of our communicants may have availed themselves of services during the Octave.

But can we not, each one for himself or herself, resolve that in this new church year on which we are entered, we will try to be more faithful in this respect; more frequent in attendance, more earnest in devotion, more fully realizing all the benefit to ourselves, more ready "to offer up ourselves, our souls and bodies," more willing to sacrifice our comfort, in coming "*early in the morning*" to pay our vows. In our Parish many opportunities are given for the payment to God of this great and imperative duty. Let us not forget that every such service has its special call to us, at least once on every Sunday, and that "from him to whom much is given, from him much will be required."

Certainly it requires a conquest of self, more especially on the part of those who work hard during the week, and to whom the relief from the whistle which calls to daily toil permits a longer rest on Sunday, to rise up and attend the early service, sometimes making their way in disagreeable weather.

But those who habitually do this will testify to the blessing it brings upon the day, and, indeed, upon the week. And those who by reason of age or infirmity or sickness or distance cannot do it, must content themselves with regretting that causes beyond their control hinder them.

Let us then trust that there may be a constant increase in the number of the faithful who attend the early celebration.

The Dedication Week.

Thursday, January 24th, will begin the Parish festival. On that day, S. Timothy's, the Holy Communion will be celebrated at 7 and 9 o'clock. The day following will commemorate the conversion of S. Paul, and hours of service will be the same as on the day preceding.

During the week ending with January 31st, there will be *daily* celebration.

On Sunday, January 27th, the principal services will be held: Holy Communion at 7 and 8 a. m.; choral celebration, with sermon, at 10.30; service with the Sunday School at 4 p. m., and service with procession of Guilds at 8 o'clock. At the night service the preacher will be the Rev. Wm. McGarvey, rector S. Elizabeth's Parish, Philadelphia.

During this festival week it is hoped many who failed of their Christmas Communion will perform their "bounden duty and service."

The Building Fund.

We learn that the subscriptions to the fund, which was asked for last October, have not realized by any means enough to enable the vestry to pay for the work already ordered

(and, for the most part, done). It will be remembered that \$3,200 was the amount desired. About \$2,000 has been paid in or promised to be paid during the year. Now as the sexton's house is to cost about \$2,250, and the replacing of the organ water motor some \$300 more, it will be seen that we need an additional sum of \$600 even for these things which were imperative necessities. Other much-needed repairs in the church must wait until the above are paid for.

Doubtless there are some persons who have not been called upon by any of those who have been good enough to act as collectors. In that case, they should see the rector at once and make their pledge. Of those who have given, some have been very liberal; others do not appear to realize the urgency of the case, others again may feel now more able to contribute than when first asked.

In these matters of general Parish interest we should all press forward in the work, and feel that it is a privilege to join in the common effort as fully as we are able. The sexton's house must certainly satisfy all, and will be a permanent improvement to the church grounds, in appearance and utility.

Ceremonial VII.

[These Articles on Ceremonial are based upon "Ceremonial of the English Church," by Rev. Vernon Staley, of England, through whose courtesy the writer has been permitted to excerpt and adapt such parts as seem most useful. Everyone interested in going deeper into the subject ought certainly to obtain this admirable treatise.]

In the first Prayer-Book of Edward VI., however, the *only* occasion on which the use of the Stole is explicitly sanctioned by the rubrics is in celebrating the Eucharist.

doubtless evidence a tender care and regard, were deemed to be inappropriate to the last resting place of the dead, where reality alone should manifest itself, and to mar that simplicity and dignity which belong to the surroundings of the Church. For these reasons, the Vestry at the meeting held June 13, 1890, passed the following resolution:

"Resolved, That Section 8, of Rule II, of the Church-yard rules, be amended so as to read: 'Chairs and benches within the lots will not be permitted, and nothing shall be allowed upon any grave in the Church-yard except natural flowers or plants, and the national flag.'"

Ceremonial VIII.

[These Articles on Ceremonial are based upon "Ceremonial of the English Church," by Rev. Vernon Staley, of England, through whose courtesy the writer has been permitted to excerpt and adapt such parts as seem most useful. Everyone interested in going deeper into the subject ought certainly to obtain this admirable treatise.]

THE CASSOCK AND CAP.—Neither the priest's cassock nor cap are church vestures: they are mentioned in this series simply because of their general use by the clergy. The black cassock was formerly part of the everyday dress of an English cleric. A bishop wears a purple cassock. The modern square college cap or "mortar-board" is a developed form of the ancient four-cornered priest's cap, which, like the cassock, was formerly worn out of doors. The biretta is distinctly foreign, and its use, especially in church, is not in accordance with English ecclesiastical customs.

THE SURPLICE.—In the rubrics of 1549 the surplice (Lat., *superpellicium*, an overgarment of skins or

fur), is ordered to be worn by the clergy "in the saying or singing of Matins and Evensong, baptizing and burying." In other words, it is the ordinary garb of the minister in all services other than the Eucharist. The form of the surplice is too well known to require a detailed description. It should be noted, however, that there is no authority for the short, tight-fitting garment one sometimes sees in our churches. The *Rationale* says: "As the garments used by the Jewish priesthood were girt tight about them, to signify the bondage of the law, so the looseness of the surplice, used by the Christian priests, signifies the freedom of the Gospel."

THE HOOD.—In the rubrics of 1549, concerning vestures, we read: "It is seemly that graduates, when they do preach, shall use such hoods as pertaineth to their several degrees." When, through Puritanical influence, in the reign of Elizabeth, the Eucharistic vestments fell into disuse, the canons of 1604, in the next reign, directed that the hood should be worn on other occasions also. The hood, as the word implies, was originally worn to cover the head and shoulders, being allowed to hang down the back when not in actual use. It is now worn in the latter position.

The hood is an academic, rather than an ecclesiastical vesture, being worn, not exclusively by men in holy orders, but also by laymen who are graduates of the Universities, *i. e.*, persons who have taken a degree. Hence the wearing of a hood signifies that the wearer is a person possessed of a certain amount of learning.

(To be Continued.)

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah, iv: 17.*

VOL. VIII.

PHILADELPHIA, FEBRUARY, 1901.

No. 5.

S. Timothy's Church.

ROXBOROUGH,

Ridge Avenue and Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
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Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

Services

Sundays: 7, 8, 10.30 A. M., 4, 7.45 P. M.
1st, 3d and 5th Sunday in month, also, 9 A. M.

Work Days: daily, 9 A. M., 5 P. M.
(except Saturdays, 4 P. M.) Wednesdays, also, 7.30 P. M.

For other services, see Kalendar, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave, except natural flowers, and the national flag.

FEBRUARY, 1901.

(Special Offering.—For Diocesan Missions.)

2. Purification B. V. M. . . Holy Communion, 7 and 9 A. M. Servers, Holler, J. V. Merrick, Jr.
3. Septuagesima Holy Communion, 7 and 10.30 A.M. Servers, Hawthorne, J. H. Merrick and Howarth. Corporate Communion, Servers' Guild, 7 A. M.
4. Monday S. Ambrose Guild, Business Meeting, 8 P. M.
5. Tuesday Holy Communion, 7 A. M. Server, Kost. S. Veronica Guild, 2.30 P. M.
6. Wednesday Mothers' Meeting, 7.30 P.M. Confirmation Classes, 8.15.
7. Thursday Holy Communion, 7 A.M. Server, Bailey.
8. Friday Woman's Auxiliary, 2.30 P. M. Girls' Confirmation Class, 4 P. M. Choir Rehearsal, 7.45 P. M.
9. Saturday S. Mary's Guild, 2 to 4 P. M.
10. Sexagesima Holy Communion, 7 and 8 A. M. Servers, Street, Snyder. Corporate Communion, S. Agnes' Guild, 7 A. M.
11. Monday S. Agnes' Guild, 8 P. M. Business Meeting. Young Men's Club, 7.30 P. M.
12. Tuesday Holy Communion, 7 A. M. Server, Barrett. S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
13. Wednesday Mothers' Meeting, 7.30 P.M. Confirmation Classes, 8.15.
14. Thursday Holy Communion, 7 A. M. Server, Bailey. Brotherhood S. Andrew, 7.45 P. M.
15. Friday Woman's Auxiliary, 2.30 P. M. Girls' Confirmation Class, 4 P. M. Choir Rehearsal, 7.45 P. M.
16. Saturday S. Mary's Guild, 2 to 4 P. M.
17. Quinquagesima Holy Communion, 7 and 10.30 A. M. Servers, Barrett, Goell and Holler. Corporate Communion, Brotherhood S. Andrew. S. Veronica Guild.
18. Monday Young Men's Club, 7.30 P. M.
19. Tuesday (Shrove) Holy Communion, 7 A. M. Server, Shields. S. Veronica Guild, 2.30 P. M.
20. Ash Wednesday Holy Communion, 7 A. M. Server, J. H. Merrick. 9 A. M., Morning Prayer and Litany, followed by Holy Communion. Server, J. V. Merrick, Jr. Evening Prayer, 5; Night Service, 7.30.
21. Thursday Holy Communion, 7 A. M. Server, Bailey.
22. Friday Woman's Auxiliary, 2.30 P. M. Girls' Confirmation Class, 4 P. M. Choir Rehearsal, 7.45 P. M.
23. Saturday S. Mary's Guild, 2 P. M. Service, 4 P. M.
24. Sunday (1st in Lent) . . . Holy Communion, 7 and 8 A. M. Servers, Howarth, Hawthorne. Corporate Communion, S. Anna's Guild, 7 A. M. Night Service, 7.45.
25. Monday Young Men's Club, 7.30 P. M.
26. Tuesday Holy Communion, 7 A. M. Server, Collinson. S. Veronica Guild, 2.30 P. M.
27. Wednesday Holy Communion, 9 A. M. Litany Service, 5 P.M., Night Service, 7.30; Mothers' Meeting, Confirmation Classes, 8.15.
28. Thursday Holy Communion, 7 A. M. Server, Bailey.

The Rector's Letter.

DEAR FRIENDS:—Another Dedication Festival has been celebrated, and I trust new inspiration has been gathered from it, to venture still more in zeal and labor for the honor and glory of the Great Head of the Church. This Parish has been placed here for the benefit and blessing of the many souls that dwell round about us. May we not ask ourselves how much of time and prayer and labor are we giving to the furthering of this great work? Does not much of what we do end with ourselves, and do we not think only or chiefly of that which concerns our own souls? But there is laid upon each one of us *some* of the work of spreading Christ's kingdom. We cannot relegate this to a few, or shift a responsibility God Himself has placed upon us. There is always work in every Parish for all, if only we would recognize it. By most persons Parish work is considered to be something that may be determined by one's taste or fancy. If we happen to have a notion to do a certain kind of work, we may, perchance, condescend to attempt it. There would seem to be an utter absence of any sense of *duty* laid upon us, or that God will hold us responsible for the wilful neglect of what we owe to others. The Priests of the Church cannot do everything, nor is it required of them by the Church. The laity have their share and their duty. There is a "priesthood of the laity" that is apt to be forgotten. There is for them a ministration in things pertaining to God, in offering up of sacrifices, in intercessions, by holy example, by earnest words of exhortation, in supporting both

by word and deed the oft-times wearied hands of those who are thickest in the battle.

There is neither time nor occasion for criticism of methods and ways on the part of those who are engaged in the business. Only the idlers and the won't-do-anything people who quickly see how otherwise things might be done. Earnest work in any cause brings with it contentment and satisfaction. After all, who are we working for? Do we work to please ourselves, to gain the favor and goodwill of others, or do we seek God's honor only? There is an "eye service" that may most easily be paid, but it did not meet with any very hearty approval on the part of S. Paul; and he having the fulness of the spirit of God could discriminate as we may not hope to do. And so, in all our work, let us cease to be merely "men pleasers," and let us remember the injunction of the blessed apostle: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men."

DUTIES OF LENT.

Lent is close upon us, with all its opportunities of refreshing grace. When it comes to us, or rather, when we come to it, let us be prepared to put off the festive garb, as the Church herself does, and assume that more sombre attire which is befitting those who shall be occupied with a closer scrutiny of their inner life. Doubtless we shall all find much to lament, not only in the matter of shortcomings, but of positive sins, both carelessly and wilfully committed. Can we not all try to make Lent more than a brief season for being sorry for what we have done amiss? Can we not make,

and with God's help, keep, some resolution of amendment? Are we doing even a fair portion of our duty in the matter of prayer, fasting and almsgiving? Are we as often at God's altar as we should be? Have not some of us grown very careless in the latter duty, allowing very long periods to elapse between our communions? God will not be mocked. We cannot go on treating with indifference a duty paramount to every other, one so plainly insisted upon by our blessed Lord, one so necessary to our spiritual growth. Let the approaching season of Lent be a time for increased devotion here.

I tell you plainly, you can make no real advance in your spiritual life if you neglect regular and frequent communion. Nothing can take its place; there is no substitute for it. It is the centre and source of all spiritual energy and success. We may chafe as we will at our ineffectual efforts; we may beat our breasts never so bitterly at the sight of our sins; we may cry out, "Lord, have mercy"! from the depths of the deepest agony, and all will avail us little if we seek not that Lord Who alone strengtheneth our endeavors, Who pardoneth our sins, and Who will grant us His sweet mercy in the sacrament of His love.

Faithfully,

R. E. DENNISON.

Services During Lent.

Ash Wednesday occurs on February 20 this year. Services will be, Holy Communion, 7.00 a. m.

At 9.00 o'clock will be said Morn-

ing Prayer, Litany and Penitential Office, immediately following which there will be a second celebration of Holy Communion.

Evening Prayer at 5.00 o'clock, and service at 7.30, with Sermon.

In addition to the usual services, there will be a daily service at 5.00 o'clock, excepting on Saturdays, when the hour will be 4.00 o'clock.

On Wednesdays there will be Celebration at 9.00 o'clock; at 5.00 p. m. the Litany and Penitential Office will be said; at 7.30, Evening Prayer, with instruction.

There will be celebration of the Holy Communion *every* Sunday in Lent at 8.00 o'clock, and a night service at 7.45 o'clock.

S. Anna's Guild—Mothers' Meeting.

Since the last issue of the "Parish Messenger" "The Mothers" have enjoyed the Annual Epiphany Supper, which took place Wednesday, January 9. It gave us great pleasure to seat forty-seven members at a well-filled table, and to witness the merriment and social feeling displayed. The Rector and Curate kindly assisted in carving the turkeys, while many kind friends waited upon the "Mothers" with hot tea, coffee, etc.

The silver thimble was placed in a cake among fifty others, and was found by a member who has lately returned to the meetings.

Work is still going on every Wednesday evening on quilts and carpet balls, and also in quilting patchwork. Rag carpet will be sold, if ordered, for forty cents per yard, and delivered.

PARISH NOTES.

Confirmation instructions have been begun, with fairly good attendance. Classes meet each Wednesday evening at 8.15 o'clock for adults and boys, and on Fridays at 4.00 p. m. for girls.

The Vestry having requested the Parish Chapter, Brotherhood of S. Andrew, to provide for expense of the "Messenger," communication has been had with the several Guilds; and the cost of publishing will be defrayed from a fund contributed by the Vestry, Guilds and Sunday School, augmented by a few personal contributions, and such sums as may come in through use of envelopes, distributed through the Church for the purpose.

A most enjoyable social event, in the form of a New Year's banquet, was given to the senior members of the choir by the Choirmaster, Mr. Lewis A. Wadlow, at his home, on Tuesday evening, January 1, 1901. The welfare of the choir was thoroughly discussed, and it was decided to interest and keep together the members by such social gatherings at stated intervals. A committee, consisting of Messrs. Charles Stevenson, Atlee Snyder and Robert E. Dennison, Jr., were chosen to promote that cause. Mr. Samuel Hawthorne was elected to act as secretary of the choir, and Mr. John S. Adelm as press correspondent.

On Sunday morning, February 10, at the 10.30 o'clock service, Mr. Henry Budd will deliver an address on Diocesan Missions.

The Warden's assistant has been very much missed from among us, and many regrets expressed, but we hope her health will soon permit her to rejoin us, and lend her gentle influence.

MRS. D. RODNEY KING,
Warden.

Guild of S. Veronica.

The Guild has had another plea for linen work in the form of that needed for an altar. A few more members, just for fine linen sewing, would aid the Guild very much. Please do not think because you cannot embroider on *silk* you can be of no use. Linen vestments and linen for the altar are more necessary than silk embroidery.

S. Mary's Guild.

The Guild held its entertainment on the eve of Epiphany. The girls all enjoyed "How the Story Grew," "Christmas Thoughts on the Rainbow" and other parts of the program, but most of all, the "Jack Horner Pie," from which each girl pulled out a plum in the form of a pretty piece of china or some other nice favor.

Girls commended for punctuality are as follows:

Present Every Saturday from October 20 to Christmas—Eleanor Todd.

Absent Once—Margaret Todd, Jeanette Bezold.

Absent Twice—Sarah Adams, Mildred Bezold, Fanny Earl, Ida Lebengood.

Several prominent laymen have been selected by a committee of the Board of Missions to present the subject to the congregations of our Convocation.

The Servers' Guild met at an informal gathering on Monday evening, January 28. After the Guild service, the Warden read the revised rules, and spoke words of additional direction and of encouragement. A very helpful talk was addressed to the members by the Rev. Charles C. Quin, Curate of S. Clement's, and Chaplain to S. Vincent's Guild of that Parish.

Our Guild now numbers fourteen active members, and has done very satisfactory work during the past year especially.

It is a cause of deep chagrin that some of our "older boys" have not learned, apparently, how to behave themselves with reverence in the House of God.

From visitors we learn of shocking conduct at the lower end of the Church on Sunday evening last—such conduct as to not only disturb the worshipers, but—unbecoming the sons of God.

What the attraction of the small seats behind the congregation is to those young people, we have not discovered, but would suggest that if they will not occupy sittings among the worshipers and deport themselves with reverence, it were better for them to remain away, since their attendance and misconduct not only disturbs those about them, but adds sin to sin on their own souls.

The Woman's Auxiliary.

As the present needs in Texas are so pressing, the Woman's Auxiliary decided to send at once such articles as were already made, together with any second-hand clothing which the Parish might contribute. The Warden reports that a barrel was dispatched to Mr. Carter January 28, containing one hundred newly-made garments and about ninety-five articles of good half-worn clothing.

The Dedication Week.

Daily Celebration was maintained, the Parish, both present and departed, and the various departments of Parish work being duly commemorated.

Sunday was the day of festal services. Early Celebrations began the day; Morning Prayer was said at 9.00, and at 10.30 there was Choral Celebration, and a most helpful sermon by Bishop Coleman, of Delaware, from Acts 26 : 19—"Heavenly Visions." At that service Schubert's music in G was sung, probably the best rendering the Choir has yet given of it.

The children's service in the afternoon was a gratifying success, the entire school marching in procession, with their banner, and augmented by the Woman's Bible Class. Children's hymns were sung, and the Rector's address on S. Timothy brought with it lessons of Watchfulness. At this service the boys of the Choir received their semi-annual prizes.

At night came the service with procession of Parish Guilds. Each organization was well represented, and the long line, with banners, presented an impressive sight. The

Rev. Mr. McGarvey, Rector of S. Elisabeth's, preached the sermon from Col. 1 : 24-27.

We ought all to go down from this Festival with renewed effort and inflamed zeal for the Master's work. Each one ought to seek to respond to Christ's call, through the heavenly vision, all seeking to do his or her part in the upbuilding, trying to daily realize more and more how really it is "Christ in you, the hope of glory."

The Church-yard.

Several years ago the Vestry enacted certain rules in regard to the maintenance of the Church-yard based upon considerations which we have thought it well to reproduce in these pages, because they are known only to lot-holders, and yet concern a place dear to all of us. We quote them as follows:

"In the first place, the Church-yard is a place exclusively for *Christian* burial; while in the cemetery, not Christians only, but those of other creeds, or of none, alike find their last resting place.

"Again, the Church-yard is an appanage or surrounding of a Christian edifice which has a definite character of architecture, in consonance with which all details, such as monuments, tombs, grave-stones, etc., should be kept, so that they may be subordinate to the Church, and also may symbolize Christian truth. In a cemetery, no such building or necessity exists.

"Finally, the Church-yard is God's ACRE, in which lie, side by side, the rich and the poor who have worshiped together within the Church's walls. Thus the Christian brother-

hood which exists in life is perpetuated in the mingling of kindred dust. In the public cemetery, on the contrary, each plot of ground is a place of burial by itself, isolated from all the others: a common humanity is the only tie which binds their owners.

"From these considerations, it is evident that the independence which may characterize the erections of an ordinary cemetery is out of place in a Church-yard. That, for example, divisions or boundaries between burial lots, although useful, and even necessary in the former, are to be avoided in the latter.

"True, the ground must be parceled out and held by different persons in order to provide a last resting place for their respective families or kindred; but, *above the surface*, visible divisions can only tend to foster a spirit of separation, and to weaken the feeling of common brotherhood, to which allusion has been made.

"Again, monuments, tombs, grave-stones, etc, must be limited in size and style so that they may accord with the Church; and they should be free from those emblems of mortality, or symbols of *pagan* origin, of which so many examples are to be found in our cemeteries. Surely the multitude and beauty of forms and symbols appropriate to the Christian's grave, and referring to that hope of everlasting life which is based upon the Christian's faith, render a resort to such emblems as unnecessary as it is inappropriate."

Of late it has seemed necessary to add to the rules then published, on account of a tendency to introduce on some of the graves artificial decorations, which, although they

home, although many persons seem to think or act as if it ends, as well as begins, there. Mr. Budd pointed out that in this respect—a desire to extend religious thought and privilege to others—the Christian religion stands alone among all religious systems of the world. He who calls all men to repentance and Who chartered His Church to preach the Gospel to all creatures, demands of us, His disciples, such share as we are able to take in fulfilling this duty; and it does not stop with missions in the Diocese. It goes further, and presents to us the claim of those distant Dioceses in the West and South, still unsettled, or partly settled by immigrants from the older parts of the country. Beyond this field again comes the foreign field, the outposts of Christian endeavor. Naturally, we contribute to these several departments of the work in a diminishing ratio, beginning with home parish work. But we are not to forget that each has a claim upon us, and we may rest assured that by dwelling upon this aspect of the work of the Church, rather than confining ourselves to our immediate needs in the Parish, we shall better fulfill our bounden duty as Churchmen.

Subjects for Intercessions,

Appropriate for private use during Lent especially, are suggested as follows:

1. For a deeper love of our Lord present at the Holy Eucharist, by all Communicants.
2. For increased attendance at all early Celebrations.
3. For faith in the power of Prayer.—S. Mark 11: 22-24.
4. For cessation of all prejudice

and bitterness.—S. Mark 11: 25, 26.

5. For all Christians, everywhere.

6. For our "Bishops, and other Clergy."

7. For Missionary work of the Church.

Have I ever had even one thought of loving obedience to God? . . . Have I ever felt in my heart a thought of love to my fellow-men—a real, living desire to save and help my fellow men, to bear something of their burdens, to carry some of their sorrows? In that hour, in that thought, there lived and spake in me the perfect Son of God.—Bishop Magee.

God became Man for love of us; God, having become Man, became, as it were, our Companion; God-Man, having ascended to prepare a place for us, giveth Himself to us for Food. A single Communion is Angels' food: it might be an Angel's joy for all eternity. God dwells in these houses of clay, in our sin-stained souls! Yet where are our thanks?—Dr. Pusey.

"The oftener that, in reverence and godly fear, coupled with thankful love and humble hope, we commemorate the Lord's death, and plead the merits of His atoning sacrifice, the better it will be for ourselves, for the Diocese, and for the whole Church of Christ. For we are every one members one of another, and we must not doubt that each Eucharist devoutly offered, will bring down some special blessing from Him who, having delivered up His own Son for us all, as we are assured by the blessed Apostle, will with Him freely give us all things."—Bishop of Argyle and the Isles.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah, iv: 17.*

VOL. VIII.

PHILADELPHIA, MARCH, 1901.

No. 6.

S. Timothy's Church.

ROXBOROUGH,

Ridge Avenue and Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

Services

Sundays: 7, 8, 10.30 A. M., 4, 7.45 P. M.
1st, 3d and 5th Sunday in month, also, 9 A. M.

Work Days: daily, 9 A. M., 5 P. M.
(except Saturdays, 4 P. M.) Wednesdays, also, 7.30 P. M.

For other services, see Kalendar, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave, except *natural flowers*, and the national flag.

MARCH, 1901.

(Special Offering.—For Easter Festival and Decoration.)

3. **Sunday (2d in Lent)** . . . Holy Communion, 7, 8 and 10.30 A. M. Servers, Hawthorne, Street, J. H. Merrick and Howarth.
Corporate Communion, Servers' Guild, 7 A. M.
Night Service, 7.45.
4. **Monday** S. Ambrose Guild, Business Meeting, 8 P. M.
5. **Tuesday** Holy Communion, 7 A. M. Server, Shields.
S. Veronica Guild, 2.30 P. M.
6. **Wednesday** Holy Communion, 9 A. M. Server, Bailey.
Mothers' Meeting, 7.30 P. M. Confirmation Classes, 8.15.
7. **Thursday** Holy Communion, 7 A. M. Server, Kost.
8. **Friday** Woman's Auxiliary, 2.30 P. M. Girls' Confirmation Class, 4 P. M.
Choir Rehearsal, 7.45 P. M.
9. **Saturday** S. Mary's Guild, 2 P. M. Service, 4 P. M.
10. **Sunday (3d in Lent)** . . . Holy Communion, 7 and 8 A. M. Servers, J. V. Merrick, Jr., Snyder.
Corporate Communion, S. Agnes' Guild, 7 A. M.
Night Service, 7.45.
11. **Monday** S. Agnes' Guild, 8 P. M. Business Meeting.
Young Men's Club, 7.30 P. M.
12. **Tuesday** Holy Communion, 7 A. M. Server, Collinson.
S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
Meeting S. S. Teachers, 7.30 P. M.
13. **Wednesday** Holy Communion, 9 A. M. Server, Bailey.
Mothers' Meeting, 7.30 P. M. Confirmation Classes, 8.15.
14. **Thursday** Holy Communion, 7 A. M. Server, Barrett.
Brotherhood S. Andrew, 7.45 P. M.
15. **Friday** Woman's Auxiliary, 2.30 P. M.
Girls' Confirmation Class, 4 P. M.
Choir Rehearsal, 7.45 P. M.
16. **Saturday** S. Mary's Guild, 2 P. M. Service, 4 P. M.
17. **Sunday (4th in Lent)** . . . Holy Communion, 7, 8 and 10.30 A. M. Servers, Howarth, Street, Goell and Barrett.
Corporate Communion, Brotherhood S. Andrew.
S. Veronica Guild.
18. **Monday** Young Men's Club, 7.30 P. M.
19. **Tuesday** Holy Communion, 7 A. M. Server, Shields.
S. Veronica Guild, 2.30 P. M.
20. **Wednesday** Holy Communion, 9 A. M. Server, Bailey.
Confirmation Service, 7.45 P. M.
21. **Thursday** Holy Communion, 7 A. M. Server, Kost.
22. **Friday** Woman's Auxiliary, 2.30 P. M.
Girls' Communicant Class, 4 P. M.
Choir Rehearsal, 7.45 P. M.
23. **Saturday** S. Mary's Guild, 2 P. M. Service, 4 P. M.
24. **Sunday (5th in Lent)** . . . Holy Communion, 7 and 8 A. M. Servers, Holler, Snyder.
Corporate Communion, S. Anna's Guild, 7 A. M.
Night Service, 7.45.
25. **Annunciation B. V. M.** . . Holy Communion, 7 and 9 A. M. Servers, J. H. Merrick, Bailey.
Young Men's Club, 7.30 P. M.
26. **Tuesday** Holy Communion, 7 A. M. Server, Collinson.
S. Veronica Guild, 2.30 P. M.
27. **Wednesday** Holy Communion, 9 A. M. Server, Bailey.
Mothers' Meeting, 7.30 P. M. Communicant Classes, 8.15 P. M.
28. **Thursday** Holy Communion, 7 A. M. Server, Barrett.
29. **Friday** Woman's Auxiliary, 2.30 P. M.
Girls' Communicant Class, 4 P. M.
Choir Rehearsal, 7.45 P. M.
30. **Saturday** S. Mary's Guild, 2 P. M. Service, 4 P. M.
31. **Sunday (Next before Easter)** . . Holy Communion, 7, 8 and 10.30 A. M. Servers, Goell, Holler, J. V. Merrick, Jr., and Hawthorne.
Night Service, 7.45.

The Rector's Letter.

DEAR FRIENDS.—One of the chief purposes of the season of Lent is the deepening of the spiritual life. Now the whole question of the religious life seems to want one thing more than any other—we do not give enough time to it. We do not make it sufficiently one continual work through our whole life. We do not begin early enough. We leave children too much to chance, to their own wayward wills, instead of regarding them from the moment of their baptism as temples of the Holy Ghost—as objects of love for the angels, and the deeper love of their Lord. Very early in life troubles arise which cloud middle life and hang heavily over old age. Are we careful enough in watching the deepening of the life in the beginning of the child's education? And if we are, are we not all too apt, when persons have passed the middle of life, or even earlier, when they have reached the age of discretion, and at Confirmation spoken out before the Church and God,—are we not apt, I say, to consider that we need not interfere any more nor talk to them about such matters as prayer and the difficulties which beset their souls? We think it would almost be an impertinence to a man, and a wrong to his independence to do so. But is this so? Is the battle of life over at twenty-one? We may be of age for some things, but yet only children in the service of Christ. Reflect for a moment on the warnings we have in the Great Book which God has caused to be written for us, and in which, among many other things, we may find the highest, and closest, and most outspoken guidance for the

deepening of the spiritual life. And what do we find there? What are some of the great examples of the buffeting of Satan? There are Job and David and Saul of the Old Testament, S. Peter and S. Paul of the New—all in middle life when their real trials came. It was at this season that they needed to preserve the duty of discipline. With all due reverence may we say it, do we always remember that when the Captain of our salvation was pleased to descend into the arena of temptation and throw a lustre around it, by proving to us that temptation is not sin unless we yield to it, He was thirty years of age? We need, if we would deepen this life, on entering upon it, to remember it must go on from the beginning, until it pleases God to take us beyond this militant state. We all of us agree that not only is our dear Lord our Lord and God, not only did He die for us on the cross, not only must we call Him Lord, but we must try and *do* the things he told us to do. In short, we ought to try, as far as we can, if we believe in the deepening of the spiritual life, to reproduce the life of our Lord and God in our own individual souls. And no better practice can we engage in to this end than that of self-examination. Self-examination is simply this—not comparing (for that would be blasphemous)—the purity of our souls with that of the Lord Jesus, but contrasting our inward spiritual life with His all-holy perfection. Self-examination would tell us this, in these times of bitter and almost forced controversy which rages around us. Our Lord, let us remember, would never speak bitter words, raise a finger, or do a single thing by

force or bitterness, to stop His betrayal. This self-examination would make us consider whether we should not infuse a little more spirit of love to all around us, and send us away in times of bitter controversy into the garden of Gethsemane as it were, to re-echo that most sweet and touching prayer, that the children of God may be one.

And so we deepen the spiritual life every time the thought of Christ puts from us one temptation. Every time that an impure thought is suppressed by the thought of His purity; every time that an unkind word or angry speech is checked by the thought of His meekness; every time that some self-indulgence is put aside by the thought of His self-denial. In this way too, not by prayer or devout meditation only, do we deepen the spiritual life.

Faithfully,

R. E. DENNISON.

Guild of S. Veronica.

The Guild has had some very encouraging meetings during the last month, and one new member has been admitted.

An Alb and Amice have been completed, and sent to a clergyman in New Jersey.

An order for a purple super-frontal has been taken, and work begun upon it.

A set of Altar linen is being prepared for a poor Church in the South. Perhaps it will help us all to realize our blessings more, to know that this Church has been able to have only a glass cup and plate from which to administer the Holy Communion. A kind friend has prom-

ised to give the sacred vessels, and we desire to do our part by giving the linen.

S. Mary's Guild.

When the season of Lent comes our working year always appears to be drawing rapidly to a close. Soon after Easter the Guild will disband for the summer, so we hope all the little girls will be very punctual and regular through Lent, and that each one will try to remember one fault she has at school or home, and make every effort to *conquer that one fault* during this Lent.

S. Anna's Guild—Mothers' Meeting.

Our work continues as usual, and the attendance has been most gratifying during the stormy, windy evenings of the past month.

The Services beforehand in the Church, seem to prepare the hearts for kindness and good feeling towards one another, and we trust for the benefit of those at home. We hope to increase the work during this Lenten season, although we know it may be a sacrifice for many who have great family cares; but it will be beneficial in many ways.

The Parish Library, containing many good books, intended for the use of the parishioners, but used chiefly by the Mothers, sadly needs renewal and re-arrangement. In order to prepare it for use, the Warden will be glad to assist any one who may offer for this good work.

MRS. D. RODNEY KING,
Warden.

PARISH NOTES.

The next number of the MESSENGER will be distributed Sunday, March 31. Items for publication in that issue should reach the Reverend Curate, *not later* than Saturday, March 23.

During Lent there is a Celebration of Holy Communion every Sunday at 8 a. m., and every Wednesday at 9 a. m.

On Wednesdays, the Litany and Penitential Office are said at five o'clock; Evening Prayer with instruction at 7.30.

The readings on Friday afternoons are from Canon Luckock's "Footprints of the Son of Man as traced by S. Mark."

At the Sunday night Services during Lent, the Reverend Rector will deliver a course of Sermons on "The Authority of the Church."

Bishop Whitaker will visit the parish and administer Confirmation on Wednesday, March 20. The service will be at 7.45 p. m.

At five o'clock on that day, Evening Prayer will be said, instead of the usual Litany Service.

Confirmation Classes meet on Wednesdays at 8.15 p. m. for boys and adults, and on Friday afternoons at four o'clock for girls. After Confirmation, the Class meetings are to

continue until Easter, in preparation for Holy Communion.

For the remainder of the season the Woman's Auxiliary will work for S. Augustine's School, Raleigh, N. C., the Rev. A. B. Hunter, Principal.

At the February meeting of the Parish Chapter B. S. A., a course of Bible Study was begun. Arrangements are being made to establish a Bible Class for young men, in connection with the Sunday-school, and conducted under auspices of the Brotherhood.

The Sunday-school teachers met shortly before Lent, and in discussing the Children's Lenten Offerings, evolved the plan of having a Missionary Sunday once each month, with systematic instruction in the Church's Mission work. The first Sunday was decided upon.

Mite boxes for the Children's Lenten Offering have been distributed, about 300 thus far. The Sunday-school Auxiliary in the diocese is trying to increase the offerings this year to \$22,000. Last Lent they amounted to \$20,693.22.

Let each boy, girl, teacher and grown person take an earnest interest in making the offering from our own School the result of real self-denial. If this is done, the result at Easter will be very satisfactory.

The Choir for the four o'clock Service on Sundays during Lent is composed of girls from the Sunday-school, and trained by the Choir-master. Mr. Harry Wadlow is acting as Organist at these Services.

The Choir Guild was entertained on the sixth of February by Mr. Harry Coulomb at his home in West Philadelphia. There was a full attendance. Most of the time was occupied with singing, after which refreshments were served. Altogether a very sociable evening was spent. The Guild now numbers twenty.

The Chimes.

We hear the chimes ring. How many wonder by whom they are rung, and how? Thus far, seven young men of the parish are interested in the work, and are trying to realize they are taking upon themselves a sacred duty in calling the people to the House of God, telling them the hour for worship is at hand.

The dignified pealing, followed by ringing of hymn tunes (when possible, those to be used in service soon to follow), is done with as much system as possible, and at the same time with but few rules, the more important of which are to do the work reverently, to feel a sense of responsibility, and to permit no one to enter the tower, except for good cause.

During March, appointments for Sundays are as follows:

March 3.—10.15 a. m., Bartley and Enderlin. 7.30 p. m., Barrett and Fawley.

March 10.—10.15 a. m., Barrett and Leewright. 7.30 p. m., Fawley and Enderlin.

March 17.—10.15 a. m., Stroud and Bartley. 7.30 p. m., Enderlin and Leewright.

March 24.—10.15 a. m., Barrett and Stroud. 7.30 p. m., Bartley and Fawley.

March 31.—10.15 a. m., Leewright and Enderlin. 7.30 p. m., Stroud and Barrett.

The Sunday School

The Superintendent has completed the quarterly Honor Roll which is given below.

Attendance alone is not given, but the *average* made by scholars named entitles them to place on the roll. There will be no Attendance Honor Roll this year.

Scholars of First Class.—These were not absent during the period from December 1, 1900, to March 1, 1901, and had no demerit marks: John L. Campbell, Lavinia Yarnall, Jane Robinson, Emilie Seidor, Mary Warwick, Archie Cubbin, Rebecca Clement, Lizzie Earl, Beatrice Abbott.

Scholars of Second Class.—Having but one demerit mark and no absence: Joseph Woodhead, William Lawton, Harry Garforth, Edward Collinson.

Scholars of Third Class.—Having one absence, or two demerit marks: Leon Johnson, William Winn, Edith Newhall, Annie Eastwood, Ethel Eastwood, Bessie Thomas, Clara Campbell, Joseph Mainwaring.

This roll includes only scholars in main school classes.

The Work of Diocesan Missions.

Those who were present in Church when Mr. Henry Budd addressed the congregation at the request of the Board of Missions of this Diocese, were doubtless much impressed by his presentation of the general duty of giving to Missionary work, and especially of supporting efforts in that direction in our own immediate neighborhood. It seems desirable to review and to supplement what he said for the benefit of those who were absent.

The Diocese of Pennsylvania now consists of only five contiguous counties, viz: Philadelphia, Delaware, Chester, Montgomery and Bucks. The Convention, some years ago, divided its work in these counties into eight districts or convocations, and by grouping the Clergy and the deputies, three in number, from each of the parishes which lie in each of these convocations, practically distributed its mission work, so that every one of the individuals composing its body became to a certain extent responsible for the extension of Christian work in his own district. The Convocation, of which this parish became a member by this arrangement, is called the GERMAN-TOWN CONVOCATION, and oversees a greater number of Missions in the five counties than any other, being responsible for Montgomery County east of the Schuylkill, all of Bucks County, and a certain part of our own county, Philadelphia.

The method of supporting this Mission work is as follows: A certain sum (\$16,000 this year) is authorized by the Convention, to be raised by all the Convocations. The Board of Missions, composed of the

Deans or Presidents of each Convocation, and one lay member elected from each, apportion the above sum in proportion to the ability of each Convocation, and they also apportion the sum thus to be raised to the needs of each. In this way the richer parishes, with less demands for mission work in their Convocation, contribute to the Diocese, and the poorer ones with more mission work to do, are assisted by the Diocese. Each Convocation proportions its demands on its own parishes to raise the sum required of it on the basis of ability, and expends its appropriation in the way it deems best to maintain and expand its mission work. In accordance with this method our parish, as well as each other one, is asked to give to the Convocation an amount proportioned to its ability, and the month of February is set apart for special offerings to make up this amount.

So much for the system; now a few words as to the needs of the work, and our obligation as Christian people to, do it. The Church is essentially a missionary organization. When it ceases to be that it ceases to exist as the Church of Christ. The work begins right at our doors, which as we know, are open to all, without distinction. We strive, or should strive, to extend its influences to all our neighbors, not being satisfied merely to enjoy privileges to which we have become accustomed, but to get others to share them. That is missionary work. Then we extend our outlook towards places in this Diocese in which there are no places of worship, or where no settled Priest can be supported, to minister to those who live there. Clearly charity (or love) cannot be confined to

cottas and surplices for the forty men and boys of the choir to be kept in good repair every week, and renewed from time to time; the Sanctuary, and ornaments of the Altar to be cleaned and kept in order every week; the embroidery guild which makes and supplies to poor missions, decent and proper vestments; the Woman's Auxiliary, of which *every woman* in the Parish is a member, yet of which so few act as if they had any part in supplying materials and funds for the great missionary work of the Church in distant lands; the Mothers' Meeting, of which (as an exception) most of the mothers are members, meeting for sewing and general improvement; the S. Agnes' guild for girls which affords recreation of an innocent kind, and the helpful advice of older women; the Sunday-school, where teachers are always in demand. Among all these, some must afford openings for every woman in the Parish.

The question then must be asked in all seriousness, of EACH PERSON in the Congregation: what part are you taking in this variety of important work, what is your "occupation" in the Parish directory? Consider that beyond the worship of Almighty God which you render at a Public Service, your presence in the Church is in order to *receive*—to get instruction and to enjoy good music—while you are not *giving* anything of your talents or your abilities, be they great or small, towards helping the Clergy, and towards performing the many actions which are essential to a well-conducted parish; or in other words, towards acknowledging by your deeds, the debt which each

one owes as a Servant of Christ in carrying on the Church's work?

We leave this inquiry to the conscience of all who are not already enrolled as active agents in the Parish. Think how it will encourage the Clergy to hear of your willingness to do something for its welfare!

Seven Rules Toward My Neighbors.

1. To have a true compassion for other men's miseries, and lament as if they were my own.
2. To rejoice at their prosperity as if it were my own happiness.
3. To bear all injuries with quietness and patience, and pardon them with all my heart.
4. To treat every one with abundant charity, not only outwardly, but that my soul may be filled with it.
5. To esteem all sorts of people as better than myself, and subject myself to all.
6. To keep perfect peace and union with all men.
7. To offer myself to all men, after the example of Jesus Christ; to be prepared to die for their salvation; to pray day and night for all; to see Jesus Christ in all.—*S. Vincent of Lerins.*

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—*Bishop Westcott.*

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah, iv: 17.*

VOL. VIII.

PHILADELPHIA, APRIL, 1901.

No. 7.

S. Timothy's Church.

ROXBOROUGH.

Ridge Avenue above Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

Services

Sundays: 7, 10.30 A. M., 4 P. M. 1st, 3d and 5th Sunday in month, also, 9 A. M., 2d and 4th Sunday in month, also, 8 A. M. (Holy Communion).
Work Days: daily, 9 A. M. Wednesdays, 7.30 P. M. Fridays, 5 P. M.
For other services, see Kalendar, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.
S. Veronica Guild, third Sunday in month.
Brotherhood of S. A., third Sunday in month.
S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave, except *natural flowers*, and the national flag.

.... The Kalendar

APRIL, 1901.

(Special Offering.—For Memorial Hospital and House of Mercy.)

1. **Monday before Easter** . . . Holy Communion, 9 A. M. Server, Bailey.
2. **Tuesday before Easter** . . . Holy Communion, 7 A. M. Server, Shields.
3. **Wednesday before Easter** . . . Holy Communion, 9 A. M. Server, Bailey.
4. **Thursday before Easter** . . . Holy Communion, 7 A. M. Server, Kost.
5. **Good Friday** Services, 10.30 A. M., 12 M., 5 P. M.
6. **Easter Even** Services, 9 A. M. and 4 P. M.
7. **Easter Day** Holy Communion, 6, 7, 8, 10.30 A. M. Servers, J. V. Merrick, Jr., Hawthorne, Barrett, J. H. Merrick and Howarth.
Evening Prayer, 4 o'clock.
8. **Monday in Easter Week** . . . Holy Communion, 9 A. M. Server, Kost.
Donations for Hospital, 2-6 P. M.
Election of Vestrymen, 5-6 P. M.
9. **Tuesday** " " . . . Holy Communion, 7 A. M. Server, Collinson.
S. Veronica Guild, 2.30 P. M.
10. **Wednesday** Holy Communion, 9 A. M. Server, J. V. Merrick, Jr.
Evening Prayer, 7.30. Mothers' Meeting. Business Meeting, S. Ambrose Guild, 8.15 P. M.
11. **Thursday** Holy Communion, 7 A. M. Server, Barrett.
12. **Friday** Holy Communion, 9 A. M. Server, J. V. Merrick, Jr.
Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
13. **Saturday** Holy Communion, 7 A. M. Server, Holler.
S. Mary's Guild, 2-4 P. M.
14. **Sunday (1st after Easter)** . . . Holy Communion, 7, 8, 10.30 A. M. Servers, Street, Snyder, J. V. Merrick, Jr., and J. H. Merrick.
Corporate Communion, S. Agnes' Guild, 7 A. M.
Young Men's Club, 7.30 P. M.
15. **Monday** Holy Communion, 7 A. M. Server, Shields.
16. **Tuesday** Holy Communion, 7 A. M. Server, Shields.
S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
S. S. Teachers, 7.45 P. M.
17. **Wednesday** Evening Prayer, 7.30 o'clock.
Mothers' Meeting. Brotherhood S. Andrew, 8.15 P. M.
18. **Thursday** Holy Communion, 7 A. M. Server, Kost.
19. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
20. **Saturday** S. Mary's Guild, 2-4 P. M.
21. **Sunday (2d after Easter)** . . . Holy Communion, 7 and 10.30 A. M. Servers, Howarth, Barrett and Goell.
Corporate Communion, Brotherhood S. Andrew.
S. Veronica Guild, 7 A. M.
Young Men's Club, 7.30 P. M.
22. **Monday** Holy Communion, 7 A. M. Server, Collinson.
23. **Tuesday** Holy Communion, 7 A. M. Server, Collinson.
S. Veronica Guild, 2.30 P. M.
24. **Wednesday** Evening Prayer, 7.30. Mothers' Meeting.
25. **S. Mark, Evangelist** . . . Holy Communion, 7 and 9 A. M. Servers, Barrett, Bailey.
26. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
27. **Saturday** S. Mary's Guild, 2-4 P. M.
28. **Sunday (3d after Easter)** . . . Holy Communion, 7 and 8 A. M. Servers, Hawthorne, Street.
Mothers' Corporate Communion.
29. **Monday** Young Men's Club, 7.30 P. M.
30. **Tuesday** Holy Communion, 7 A. M. Server, Shields.
S. Veronica Guild, 2.30 P. M.

The Rector's Letter.

DEAR FRIENDS:—We are drawing towards the end of Lent. We are about to enter upon Holy Week, the time of sorrow, of perplexity, and deepest grief. It is indeed a holy week, a week speaking to us of most holy truths, speaking to us of the Passion and sufferings of our most Holy Redeemer; speaking to us of the wonderful and unsearchable love of Jesus, speaking to us of that blessed work of redemption which He finished upon the cross.

Have we left the world enough to be ready for this? The scenes of the world have nothing to do with Him; if we live in the world's ways we shall not be able to feel His sorrow or understand His grief. When our brother is dying we feel that we had rather not be mixed up with the busy world, for it unfits us for his death-bed. If we are to hear the last sigh, if we are to listen to the last request, to close the dying eye, to watch by the cold frame, to see the body lie quiet in the coffin, we had rather be quiet beforehand, and pray and be still, or we shall find the work difficult. So we shall not be ready for Holy Week, if we have not got ready for it in Lent.

To some of you, perhaps, Holy Week and Good Friday have not come often into your thoughts,—they are only a *name*. Cannot we try, this present Holy Week, to make its events living realities? Will we not try to listen to the pleadings of the Divine Victim asking for our love? "Is it nothing to you all ye that pass by?"

And now let us for a moment turn our attention to the commemoration of the Great Sacrifice which our

Blessed Lord wrought for us at this time, which we shall keep with joy and gladness on Easter Day. Remember this is *the* communion of the year. It is *the* day on which we are not only so happy and thankful to communicate, and to make a joyous, penitent, loving Communion, but also it is a time at which we are bound to communicate.

Now to be Christians, we must be communicants. But to be good Christians, we must prepare for our communions. First let us remember, those of us who are regular communicants, that the best way to prepare, is to communicate more frequently up to Easter Day. The act of communion is not the *end* chiefly, but the *means* of getting grace and strength. It is the going "from strength to strength." Each communion ought, and will (if rightly received) fit us better for the next. In each communion we bear in mind, and ask for a special help to make a good Easter Communion. To communicate frequently is the best preparation, for then we have Jesus our God working in, and with us, and we are not relying upon our own weak and vain efforts.

If we were to do no more than add up and name the blessings of frequent communion, the list would run beyond all limits. The gift of perseverance is the one we most need to be reminded of. We are faint, and the Communion is our Food. We are in temptations, and then it is our Support. We want to become pure, and It has a special power to give us Purity, and cast out the spirit of uncleanness. We need changing from ourselves into Christ, and it is the Communion which makes us dwell in Him, and He in us. We

are poor, and It makes us rich; blind, and through It we see; lame, and we walk leaning on It; naked, and by It we are clothed; hungry, and by It we are filled with an hungry fullness, for one Communion excites in us, as it were, an appetite for the next, and the next. "Lord, evermore give us this Bread!"

Faithfully,

R. E. DENNISON.

Children's Lenten Offering.

This is the result of the work of the Children of the Church, by means of their mite boxes, during the Season of Lent. The Sunday-schools throughout the Church are devoting the offering this year to General Missions—the amount to be expended at the discretion of the Board of Managers, of which our own Bishop is a member. Last year, the amount of the entire Sunday-school offering was \$97,000; this year, it is hoped the \$100,000 mark will be passed. Last year, our diocese gave \$20,693. This year we hope to reach \$22,000.

In 1878 when the Children's Offering began, the amount was \$7,070; in 1900, it was \$97,000.89. For the 23 years passed, the sum total of the Children's mite-box savings for Missionary work of the Church, was \$1,020,130.93.

Last year, the amount from our own School was about \$165. If the \$22,000 mark for the diocese is to be reached, our offering must show a proportionate increase. Rev. Dr. Duhring has given us a large chart, showing the religious divisions of the world, and from it we learn that 796,000,000 of the world's population—more than one-half—are hea-

then. This chart is given on condition that our offering be larger than that of last year.

Will not parents interest their children in adding to the mite chests? All must be returned on Easter Day.

Holy Week.

Daily Celebrations until Good Friday—Monday and Wednesday at 9 o'clock; Tuesday and Thursday 7 o'clock.

On Wednesday, an address, and devotions in preparation for Easter Communion, will follow Evening Prayer at 7.30 o'clock.

The Good Friday Services will be Morning Prayer and Litany, the reading of Epistle and Gospel, and Sermon at 10.30 o'clock. At that Service an offering will be taken as usual for Church work among the Jews.

From 12 to 3 o'clock, Meditations on the Seven Last Words, by the Rev. Frederick D. Ward, Curate of S. Clement's Church.

Evening Prayer at 5 o'clock.

There will be the usual opportunity for Holy Baptism, Easter Even, at 4 o'clock.

Easter Services.

There will be Celebrations of Holy Communion at 6, 7, 8 and 10.30 o'clock; Morning Prayer at 9; Evening Prayer at 4 o'clock, with Carols, and presentation of the Children's Lenten Offering.

Owing to the large number of children and Bible Class attendants to be accommodated, the upper part of the Nave will be reserved for the School at 4 o'clock.

Let it be remembered that Easter is a great Holy Day of obligation; the Church demands of her members that they devoutly receive the Sacrament of the Lord's Body and Blood. Sickness alone should be the excuse for not coming. The three early Celebrations are so timed, that nearly all can arrange to attend at an early hour.

During the Easter Octave, there will be daily Celebration, the times of such services being duly noted in the Kalendar, page 2.

Easter Offerings.

Lenten self-denials should be manifest on Easter Day by a large and generous Offering. Prayers and Alms are inseparable—to Cornelius the Centurion, it was said, "Thy prayer is heard, and thine alms are had in remembrance in the sight of God" (Acts 10:31).

The offerings at all the Services on Easter Day, will be devoted to parish purposes, and are depended on to make up such deficit as usually occurs in the General Account, that the year may be closed without debt.

It is earnestly hoped that the blessings of the Lenten-tide will have proved a great incentive to an increased gift at God's Altar on the Queen of Feasts.

The carol has been in use in England for at least 600 years. It is of the nature of a sacred ballad, and differs from a hymn in that it is not addressed directly to God. It was originally connected with the religious exercise of dancing.—*Church Times*.

PARISH NOTES.

The annual election of four Vestrymen, to serve for three years, will be held in the Parish House on Easter Monday, April 8, 1901, between the hours of 5 and 6 o'clock p. m. Nominations have been made, as follows: Wm. H. Lush, John J. Strader, Walter G. Baumann, Thos. G. Cope.

On Easter Monday, the Annual Parochial Donation Day for S. Timothy's Hospital, will be kept.

Donations will be received in S. Agnes' Guild room, at any time between the hours of 2 and 6 o'clock p. m.

Because the gift may be small, do not hesitate to bring it. Let all the parish take part in the noble work.

Bishop Whitaker Confirmed twenty-nine candidates on Wednesday evening, March 20. Of that class, 14 were males, and 15 females. The Bishop's sermon was most helpful—from Ephesians 5:1, "Be ye therefore followers of God, as dear children."

An interesting and suggestive item comes to us of the interest in the Gospel of Christ, as declared in China. In our Mission, in the Yangtse Valley, there are 1,139 native communicants, of whom 149 are clergy and teachers. In our home parish, there are enrolled about 500 communicants, of whom 25 are workers and teachers in the department of religious instruction—the Sunday-school. Scholars are being held back in the Primary Department, because teachers cannot be found to carry them on in higher studies.

Query: Where is the Gospel of Christ the most highly thought of? In China or S. Timothy's?

Members of the parish were much pleased at having the Rev. James B. Halsey, one of the former Curates, preach on Passion Sunday.

All are profoundly thankful that he has fully recovered of his long and trying illness.

The article in this number of the MESSENGER headed "A Parish Directory," and written by a member of the parish, is earnestly commended to the prayerful attention of each parishioner.

The next number of the MESSENGER will be distributed Sunday, May 12. Items for publication in that issue should reach the Reverend Curate, *not later* than Saturday, May 4. This will be the last number before suspending for the summer, and will contain the Annual Parochial and Guild reports.

Attendance at Confirmation instructions, especially by the boys, has been gratifying. Several enrolled as candidates for next year have attended, and thus receive the benefit of two years' instruction.

The benefit of the longer preparation must gradually become apparent to all who give it careful thought.

Members of the parish Chapter, Brotherhood of S. Andrew, beg to extend thanks to the Guilds who have aided in raising funds for publishing the MESSENGER; and also the individuals who so substantially responded to personal requests made.

The funds of the Woman's Auxiliary are extremely low. Will not some of the women of the parish who are not actively engaged in the work this season, do their part by giving a small contribution towards this deficiency?

S. Veronica's Guild has been able to send a beautiful Prayer-Book to a Mission Church in Oregon; and a white silk super-frontal has been marked, and with things necessary for working and making up, sent to a church in Delaware.

Before another issue of the MESSENGER, the work the busy fingers of the little girls of S. Mary's Guild have done, will be on its way to the South, where it will make some of the children very happy to go neatly clad to Church and school.

The Guild will close on Saturday, May 4.

The Chime Ringers.

Appointments for April:

EASTER DAY, 7TH.

10.15 a. m., Stroud and Leewright; 3.50 p. m., Bartley and Barrett.

SUNDAY, 14TH.

10.15 a. m., Barrett and Fawley; 3.50 p. m., Stroud and Stirling.

SUNDAY, 21ST.

10.15 a. m., Bartley and Enderlin; 3.50 p. m., Leewright and Fawley.

SUNDAY, 28TH.

10.15 a. m., Stroud and Stirling; 3.50 p. m., Enderlin and Barrett.

A Parish Directory.

When we think of a "directory," it is of a book in which are placed the names of the persons living in a city or town, giving also their residences or places of business. But it also furnishes the occupations of the residents, and this is by no means the least important of its functions. In the social body each member is supposed to contribute some effort, in the line in which effort is most useful or most profitable, either to themselves or others, towards the general welfare. Of course there are some who have no special business, but who, at the same time, may be serving others, perhaps as housekeepers; and others who have either failed in their vocations, or who have secured enough to have relinquished them. Still, the presumption is that every good citizen is, or ought to be, contributing in some way to the common good, and that the nature of this effort is given in the Directory. Now, a similar condition should prevail in every parish; because a parish is the local representative in any locality of the Church. The Clergy keep this Directory; they know each member, whether communicant or not; they should also be able to trace from their record a definite apportionment of duty, as pertaining to each member. Certainly many laymen and women do not realize that there is a variety of duties to be performed in their parish; duties which cannot and ought not to be done by the Clergy, but which must be performed by some of the lay people or go undone. We say that as a rule we do not realize this fact—for if we did so, there would not be the indiffer-

ence, or absolute neglect which now so seriously hampers the parochial work. What does this apparent neglect arise from? Primarily, no doubt in a lack of love for the Church's work, because an awakened love would ask "Lord, what wilt Thou have me to do?" Or again it may come from a supineness, which is willing to see others work, but holds back from individual effort—or again, with some who are more conscientious, a timidity in offering themselves, fearing inability to do as well as others the specific thing needed. Whatever may be the cause, the fact remains that a large majority in most congregations,—and ours is probably no exception—act as if their sole duty was to attend on one, or perhaps two services on Sundays, leaving the few faithful ones remaining to perform the various and important duties which are required from the lay members of the Parish. Some may ask what these are. The answer is easy. For the men, besides those who are elected as Vestrymen, and whose special function it is to look out for the proper care and repair of the buildings and grounds, as well as to interest themselves and second by their efforts measures for enlarging and improving the temporalities—besides these, there are the Servers who aid the Priests of the Church in Divine Service; the Choir; the members of S. Andrew's Brotherhood who are to seek out and bring other men into the Church; Sunday-school teachers, members of Bible classes, members of the younger men's guild; and besides these, young men who can assist in welcoming strangers. For the women, the care of the clergy vestments,

EXPENDITURES.

Parochial—		
For current expenses as follows:		
Clerical stipends.....	\$2,791 66	
Organists	\$644 33	
Music Scores	52 77	
Boys' prizes	197 25	
Choir-men	199 46	
Water-motor rent....	25 00	
Care of organ.....	50 00	
Washing cottas	58 56	
For music, total.	1,227 37	
Sexton's salary	\$412 50	
Sundries	48 68	
	461 18	
Books and printing...	\$13 55	
Repairs	120 87	
Insurance	10 13	
Water rent (except motor)	47 00	
Taxes for 1901	36 56	
Coal	241 23	
Gas	117 40	
Candles	12 16	
Washing clerical vestments	10 00	
	608 90	
For Wine for Holy Communion	8 00	
Total current expenses.	\$5,097 11	
Sexton's House, on account	\$1,804 25	
Other improvements..	201 00	
Temporary rent (Sexton)	96 00	
Taxes for 1900	37 31	
	2,138 56	
PARISH MESSENGER..	\$99 25	
Christmas and Easter festivals	157 47	
S. Veronica Guild....	30 15	
Workingmen's Club...	30 50	
S. Ambrose Guild....	5 20	
Sunday School expenses	159 40	
Sundry specials.....	48 83	
	530 80	
For the poor.....	288 68	
For District Visiting.	160 00	
Paid Trustees of Endowment Fund	15,501 45	
Total Parochial..	\$23,716 60	
Diocesan—		
Episcopal and Convention Fund	\$92 11	
Sustentation Fund....	28 65	
	\$120 76	
Diocesan Missions....	165 00	
Deaf Mute Mission...	25 42	
S. Timothy's Hospital,	343 97	
Disabled Clergy.....	121 00	
	776 15	
Extra Diocesan—		
Nashotah	\$65 62	
Foreign Missions	118 81	
Domestic Missions...	479 52	
Mission to Jews.....	53 46	
Free and Open Church Association	48 96	
Woman's Auxillary ..	62 81	
Sunday School Missions	167 75	
	996 93	
Total expenditures for all purposes..	\$25,489 68	

SUMMARY OF PARISH ACCOUNT.

RECEIPTS.	
From offertory	\$4,360 17
From offertory	2,466 84
From Sundries	79 00
From Loan (in advance of pledges)...	500 00
From interest	640 39
	\$8,046 40

EXPENDITURES.	
For maintenance	\$5,097 11
For improvements, etc.,	2,138 56
For Guilds, etc.....	340 90
District Visiting	160 00
For care of poor....	288 68
	8,025 25
	\$21 15

The expenditures include an extra tax bill, and temporary Sexton's house rent, amounting to

Without these, the real surplus for the year is.....

The Endowment Fund amounts to\$27,589 44 and Choir Prize Fund to

which is held in trust by the "Society for the Advancement of Christianity in Pennsylvania."

About \$600 is still needed in order to complete the Sexton's House, and other improvements.

It is to be borne in mind that the foregoing Financial report of the *Parish*, covers the period from Easter to Easter,—this year making one week *less* than a Calendar year; but the *Guild* reports cover the *twelve months* from May 1, 1900, to May 1, 1901. This statement will fully explain any seeming discrepancy between the two reports.

Attention is called to the object of the Special Offerings for the summer months, as follows:

June—Diocesan Missions.
July—Nashotah (Theological Education).

August—Free and Open Church Association.

Worshippers should observe the kneeling posture during all the prayers and other acts of devotion, except the *Gloria in excelsis*, when standing is required by the rubric, and except, also, during the allowed portion of the Hymns in metre, when the analogy of our services requires the same posture. The same analogy, as well as fitness of posture for the succeeding private devotions, which are required alike by propriety and godly custom, supposes *kneeling* as the posture in which to receive the final blessing.—Opinion, House of Bishops, 1832.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah, iv: 17.*

VOL. VIII.

PHILADELPHIA, MAY, 1901.

No. 8.

S. Timothy's Church.

ROXBOROUGH,

Ridge Avenue above Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except *Parish support*.

Services

Sundays: 7, 10.30 A. M., 4 P. M. 1st, 3d and 5th Sunday in month, also, 9 A. M., 2d and 4th Sunday in month, also, 8 A. M. (Holy Communion).

Work Days: daily, 9 A. M. Wednesdays, 7.30 P. M. Fridays, 5 P. M.

For other services, see *Kalendar*, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "*Kalendar*" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave, except *natural flowers*, and the national flag.

THE RESURRECTION.

Crucified, Buried, Risen, in truth
Showing Himself by infallible proof.
Risen from the Arimathea's tomb,
From amidst the darkness and gloom;
And true the words the Angels said,
"Why seek ye the living among the dead?"

The sepulchre sealed and strictly guarded
By Roman soldiers, stern, undaunted—
The Veil of the Temple is rent in twain—
The Temple of His body now liveth again,
Thus fulfilling the Scriptural strain,
"After three days" He would rise again.

To Mary first, Christ did appear:
Who thought He was the gardener.
When she recognized the Saviour's face,
How her heart did yearn for loving embrace!
If only to touch His outward apparel!
Her Crucified Saviour, now living,—
Eternal.

Appeared to a multitude in numbers not
small—
Five hundred brethren at once—and to St.
Paul.
Seen on the earth forty days, in Person the
same:
Appeared unto Cephas, and the Beloved
James:
Appeared to Apostles, and said, "Have ye
meat?"
And they gave Him "honey-comb and broiled
fish" to eat.

Appeared on Emmaus' way unto Cleopas;
Appeared to the Apostles, and the doubting
Didymus.
Teaching and opening the Scriptures in-
tense,
Promising the Comforter not many days
hence.
Then a cloud overshadowed and raised Him
on high,
In attitude of Blessing, to His Home in
the sky.

ANDREW LOOS.

THE KALENDAR.

MAY, 1901.

(Special offering. For Parish Improvements and Repairs.)

12. Sunday (Rogation) Holy Communion, 7 and 8 A. M. Servers, Street, Snyder. Corpo-
rate Communion, S. Agnes Guild, 7 A. M.
13. Monday (Rogation Day) . . . Business Meetings: S. Agnes Guild, 8 P. M.; S. Ambrose Guild,
8.15 P. M.
14. Tuesday (Rogation Day) . . . Holy Communion, 7 A. M. Server, Shields. S. Veronica Guild Ser-
vice, 4.30 P. M.
15. Wednesday (Rogation Day) . Evening Prayer, 8. Anniversary Service, S. Ambrose Guild.
16. Ascension Day Holy Communion, 7 and 9. Servers, J. H. Merrick, J. V. Merrick, Jr.
17. Friday Holy Communion, 9. Server, J. V. Merrick, Jr.
Choir rehearsal, 7.45 P. M. Brotherhood S. Andrew, 7.45 P. M.
18. Saturday Holy Communion, 7. Server, Shields.
19. Sunday (after Ascension) . . . Holy Communion, 7 and 10.30. Servers, Howarth, Goell and Bar-
rett. Corporate Communion, Bro S. Andrew, S. Veronica
Guild, 7 A. M.
20. Monday Holy Communion, 9 A. M. Server, Bailey.
21. Tuesday Holy Communion, 7 A. M. Server, Collinson.
22. Wednesday Holy Communion, 9. Server, Bailey.
23. Thursday Holy Communion, 7. Server, Kost.
24. Whitsunday Holy Communion, 7, 8 and 10.30. Servers, Hawthorne, Snyder,
J. H. Merrick and Howarth.
25. Monday Holy Communion, 9 A. M. Server, J. V. Merrick, Jr.
26. Tuesday Holy Communion, 7 A. M. Server, Shields.
27. Wednesday Holy Communion, 9 A. M. Server, Bailey.
28. Thursday Holy Communion, 7 A. M. Server, Collinson.
29. Friday Holy Communion, 9 A. M. Server, Bailey.

The Rector's Letter.

DEAR FRIENDS:—As this will be the last number of the MESSENGER until after the summer months, I want to bring before you a subject of great importance. Quite a number of our people go away during the warmer weather—and the number seems to be growing year by year—and they are apt to overlook the fact that the work of the Parish, save the meetings of the several Guilds, goes on as usual; that is, Church expenses are about the same. Our domestic affairs are arranged, usually, with careful calculation as to what we can afford in the matter of a holiday, considering the fact that rent, taxes and other fixed charges against us do not stop because we may be temporarily not enjoying our usual privileges. Any one can readily see that if the members of our Parish go away during the summer for either shorter or longer periods, and neglect to make provision for their regular weekly offerings, inconvenience, to say the least, must come to the Accounting Warden to meet the monthly demands made upon him.

To avoid this distress, those who are accustomed to use envelopes should try to pay in advance the quarter embraced in the summer months. It will be found much easier to do this than to make up at the end of the quarter. An outing during the summer usually exhausts our funds, and then we are in no condition to supply deficiencies. Let duty to our Church come first, and then we can the better enjoy our holiday, having a clear conscience and an honest heart.

As to this whole matter of offerings, are we doing our duty at all

times? Are we as careful and systematic as we should be in giving God His due? Is it not true that unless we are brought face to face with some very pressing need, some extraordinary demand, we grow careless about our regular and steady duty? We seem to need constant reminding, frequent urging, to do what should be a glad and willing service. Are not the regular and unfailing mercy of God, His perpetual bounty, His faithful promises, enough to draw from us the grateful return, and that generously and freely, of a fixed and definite portion of our worldly goods? All things come of Him, and so let us remember that it is of His own that we give Him. Our privileges are great, our opportunities of worship abundant: by what standard do we estimate them?

Judging from the very great consideration we give to mere earthly joys and pleasures, it would seem that we choose the lowest standard in spiritual matters. These latter are far above, out of our sight, and hence they seem less real; but are they so? Are they not, after all, the *only real* things?

Temporal things may be seen, but they pass away; spiritual things are unseen, but they are eternal.

Faithfully,

R. E. DENNISON.

Beginning Wednesday, May 15, the hour of Service on Wednesday evening will be changed to 8 o'clock for the summer months. On Sunday, June 2, the Sunday School will meet at 9.30 a. m., and the Evening Service changed from 4 to 5 o'clock, both to continue through the summer.

PARISH NOTES.

The election of Vestrymen, to serve three years, on Easter Monday, resulted in the choice of Messrs. William H. Lush, John J. Strader, Walter G. Baumann and Thomas G. Cope.

At the annual meeting of the Vestry, in Easter week, the following elections were made:

Secretary, Mr. A. R. Andrews.

Accounting Warden, Mr. Wm. P. Stroud.

Registrar, Mr. J. Vaughan Merrick.

Deputies to Diocesan Convention, Messrs. J. Vaughan Merrick, C. J. Walton, J. J. Strader.

Sexton, Mr. Thomas H. Bailey.

Managers of S. Timothy's Hospital, Messrs. J. Vaughan Merrick, Jr., J. Christie, J. J. Foulkrod, S. A. Rudolph.

The Rector appointed Mr. J. Vaughan Merrick, Rector's Warden.

Lenten offering of the Sunday School, presented on Easter Day, amounted to \$167.75. Since that time Mite Chests were returned containing \$1.53, making a total of \$169.28,—a slight increase over the amount of last year.

The platform in the Sunday-schoolroom has been enlarged and made higher, thus giving more room and a better command of all parts of the room, as well as providing greater convenience for the Guilds at their reunions.

It has been found necessary to transfer the May meeting of Sunday School Teachers from the fourteenth, the regular night, to Wednes-

day, May 22, after Evening Service. It is hoped a full meeting may then be had in order to arrange fully for the annual picnic, July 4.

Members of S. Ambrose Guild will attend their Twenty-third Anniversary Service, on Wednesday, May 15—Eve of Ascension—at 8 p. m. The special preacher will be the Rev. Horace A. Walton, Curate S. Peter's Church, Philadelphia, and an early member of the Guild.

Amount of offerings from Mite Boxes of the Babies' Branch, Junior Auxiliary, presented from this Parish, was \$3.10. Mrs. T. Cecil Andrews is in charge of these boxes for the Parish.

With this number, the publication of the MESSENGER will be discontinued for the summer months, to be resumed with the October number.

The feast of our Lord's Ascension occurs on May 16 this year. Let us not lose sight of the meaning of that great day, and prepare our souls during the Rogation-tide for our Communion on Ascension Day. A little effort will be followed by helpful results.

S. Mary's Guild closed May 4. Elsie Curry was commended for not missing at all since she entered. Lavinia Yarnell, Beatrice Curry and Florence Dunning for missing but one Saturday. Lavinia Yarnell and Elsie Curry received the prizes for not having missed once since the Christmas Commendation. Mary Farrand received the silver thimble for greatest improvement in sewing.

A Bible Class for men has been organized under auspices of the Brotherhood of S. Andrew. Mr. Charles C. Cox directs the study.

Men of the Parish and their friends are cordially invited to attend. The hour is from 3 to 4 o'clock Sunday afternoons.

Whitsunday is another of the great festivals. It commemorates the coming of the Holy Ghost upon the waiting Church at Jerusalem, ten days after our Lord's return to heaven; and we know the day, also, as the "Birthday of the Church." Let the Altar be thronged with devout worshipers at the earlier hours—7 and 8 o'clock.

The Annual Picnic.

Following precedent, arrangements must soon be made for the Annual Outing of the Sunday School on July 4.

In order to give the children the pleasures of that occasion, a canvass of the Parish must needs be made to secure the necessary funds. Fully \$200 will be required if former plans are to be followed. To collect that sum a vast amount of labor, and much sacrifice on the part of the solicitors is demanded; therefore, each member of the Parish is now asked to be prepared to make a contribution when called upon—early in June—for this object, and not ask of the solicitor a second and third call, which is often embarrassing, and at the same time perplexes those who have the charge of the work. And please do not promise to send a gift and then *forget to do so*. It is impossible to work out the details, and place the many orders for the day, until a fair estimate of the amount of money forthcoming can be made. The heavy responsibility for the success of this event rests upon the shoulders of but a few, and so the hearty and prompt co-operation of each one is earnestly asked.

The Choir Guild.

This body comprises the adult members of the Choir, and meets frequently to promote good-fellowship, and increase the efficiency of the Choir.

To the annual banquet, the Reverend Clergy, and members of the Music Committee of the Vestry, were invited. Owing, however, to absence from home, the Rector was unable to attend, while unavoidable circumstances depleted the ranks of the Music Committee; but we had the good fortune to have Mr. Fred. Loos with us, while the Curate presided.

At the "Gladstone" covers were laid for about eighteen, and a bountiful supper was served on the evening of April 18.

When the meal was concluded, time was allowed for speeches, in course of which the welfare of the Choir was discussed; then followed a musical and social evening until time bade us depart.

It is a matter of congratulation to the Parish that there should be found such harmony amongst, and hearty co-operation by, the members of the Choir, in the high class of musical work which marks the greater festivals.

After a social evening spent thus with the Chairmen, it is easy to understand the fine musical results that were so apparent at the Easter Services.

Chime Ringers.

APPOINTMENTS FOR MAY.

May 12—10.15 a. m., Barrett and Enderlin; 3.50 p. m., Bartley and Lee-wright.

May 19—10.15 a. m., Stroud and Fawley; 3.50 p. m., Stirling and Barrett.

May 26—10.15 a. m., Bartley and Lee-wright; 3.50 p. m., Enderlin and Fawley.

REPORTS of PARISH WORK

For Year ending May 1, 1901.

THE WOMAN'S AUXILIARY.—Mrs. R. E. Dennison, Warden.—The Auxiliary opened on November 2. The work this season consisted of:

One barrel sent to the Rev. J. R. Carter, Galveston, Texas; contents, 92 garments, made by Woman's Auxiliary, 8 by S. Mary's Guild, and a large quantity of good half-worn clothing. Value of barrel, \$50.

One barrel and a box sent to the Rev. A. B. Hunter, of S. Augustine's School, Raleigh, N. C.; contents, 122 garments, made by Woman's Auxiliary, 129 by Young Women's Bible Class, 12 by S. Mary's Guild. Value, \$75.

At the closing meeting, April 19, there was an exhibition of this work.

Scholarship, \$25.00, to Bishop Graves, China.

FINANCIAL REPORT.

RECEIPTS.

From Accounting Warden..	\$49 60
Donations	32 76
	<u>\$82 45</u>

EXPENDITURES.

Foreign Insurance and Con-	
tingent Fund	\$6 00
Domestic Contingent Fund.	2 00
Material	41 14
Freight and Express Charges	1 36
Scholarship to Bp. Graves,	
China	25 00
	<u>\$75 50</u>
Balance	6 95
	<u>\$82 45</u>

United Offering. Mrs. Craig Conover, Treasurer, \$35.17.

REPORT OF JUNIOR DEPARTMENT.

S. AGNES' GUILD.—One hundred and twenty-three pieces of work sent to S. Timothy's Hospital, Roxboro. Value, \$25.00.

To Bishop Morris, Oregon (Mission work), \$5.00.

YOUNG WOMEN'S BIBLE CLASS.—One hundred and twenty-nine garments sent through Woman's Auxiliary, and value included.

To Bishop Morris, Oregon (for Endowment Fund), \$8.00.

S. MARY'S GUILD.—Twelve garments sent through Woman's Auxiliary. Value, \$11.20.

S. ANNA'S GUILD (Mothers' Meeting).—Mrs. D. Rodney King, Warden.—The winter's work and attendance has been very gratifying, and will close with regret, until the autumn.

It is hoped that then we may resume our meetings with renewed energy and health.

The "Mothers" have quilted 28 comfortables, prepared rag-carpet for weaving 40 yards, and quilted 5 patchwork quilts. All have been sold, and the profits, after paying expenses for material and weaving, amounted to \$30, which sum was offered at Easter for the Building Fund of Sexton's house.

Five dollars was contributed in dimes for the PARISH MESSENGER for 1901, and a small amount for missions.

GUILD OF S. VERONICA.—Miss E. W. Burton, Warden.—The work done during the past year is as follows:

For the Parish (to be finished for use in Trinity-tide): One green super-

frontal. One pulpit fall. One red mantle. One banner (made up in Guild).

Orders Filled.—One linen chasuble. One priest's alb. One priest's surplice. Two priest's amices. One white silk super-frontal, prepared for the embroidery, for a Church in Delaware. One purple super-frontal in making, for the same Church.

Missionary Work.—One green stole. One violet stole. One fair linen cloth, chalice, veil, corporal, pall and twelve purificators. One Prayer-book for Altar use for a Mission in Oregon.

FINANCIAL REPORT.

May 1, 1900, balance.....	\$25 54
Received through offerings and for work	61 89
	<u>\$87 43</u>
Expenditures	75 71
	<u>\$11 72</u>

S. AGNES' GUILD.—Mrs. J. Hartley Merrick, Warden.—Report of Woman's Auxiliary covers much of the work done by the Guild.

The Treasurer reports:	
Balance from last report...	\$3 34
Receipts during year	35 65
	<u>\$38 99</u>
Expenses	\$26 28
Balance on hand	12 71
	<u>\$38 99</u>

S. MARY'S GUILD.—Miss E. W. Burton, Warden.

For Mission Work:
Garments, valued at..... \$11 20

FINANCIAL REPORT.

Balance from May, 1900.....	\$1 53
Receipts for this year.....	7 65
	<u>\$9 18</u>
Total	\$9 18
Materials for Mission Work, \$5 00	
Expenses of Guild.....	3 40
	<u>\$8 40</u>
Balance on hand May 1, 1901.....	78

BROTHERHOOD OF S. ANDREW.—The Reverend Curate, Director.—The year closes with fourteen full members. During the year considerable interest has been shown, and meetings well attended as an average, and "Bible Talks" have been made a feature of each meeting. The Chapter has assisted at services where needed, and has supplied a Superintendent and two male teachers for the Sunday School; has taken part in the Sectional Conferences, and entertained that gathering in turn, in November.

The Chapter has also provided for expense of publishing the MESSENGER for 1901.

The cash receipts have consisted only of dues and assessments, which have been paid for running expenses. Receipts for year were \$14.70; expenditures, \$9.27.

S. AMBROSE GUILD.—The Reverend Curate, Warden.—The rooms have been open one night each week regularly, and part of the season, on two evenings a week.

Revenues have been derived from dues, paid monthly in advance, and from assessments on members, for special purposes.

Balance May 1, 1900	\$10 07
Receipts	11 75
	<u>\$21 82</u>
S. TIMOTHY'S MESSENGER..	\$2 50
(Part payment of pledge of \$5 for 1901.)	
Improvements in Gymnasium	12 65
Incidentals	3 87
Balance May 1, 1901	2 80
	<u>\$21 82</u>

THE SERVER'S GUILD.—Mr. J. Hartley Merrick, Warden.—This department of work is carried on entirely on spiritual lines. The membership during the year has averaged fourteen, and the appointments have been kept with much of credit to the several members. A monthly Corporate Communion is attended by nearly all.

The only source of revenue is the small monthly dues, which, with some special gifts from individual members, has enabled the pledge of \$10 toward the Altar Candles, and \$5 for support of the MESSENGER for 1901.

PAROCHIAL REPORT

For Year ending May 1, 1901

Baptisms, infants, 35; adults, 7.....	42
Confirmed, male, 14; female, 15.....	29
Communicants—	
Added, new	29
By transfer	16
Died	7
Removed	5
Dropped	3
Present number	590
Marriages	11
Churchings	16
Burials	20

Public services (Sundays, 226; other days, 652)	878
Holy Communion	326
Children Catechised, every Sunday.	
Sunday School officers and teachers....	30
Sunday School scholars.....	394
Other Parish agencies—	
Brotherhood S. Andrew.....	14
S. Ambrose Guild	24
S. Agnes' Guild.....	60
S. Mary's Guild	110
S. Anna's Guild (Mothers' Meeting)...	65
Woman's Auxiliary	25
Servers' Guild	14
S. Veronica Guild	8
Workingmen's Club	125
Number of sittings in Church.....	450

Report of the Finances from Easter Monday, April 16, 1900, to Easter Monday, April 8, 1901:

RECEIPTS.

By offertory for—	
Current expenses	\$4,360 17
Christmas and Easter festivals	\$203 03
S. Veronica Guild.....	42 05
PARISH MESSENGER ..	76 59
Saints' Days collections	27 91
Repairs and improvements	292 80
Sexton's House Fund,	1,495 40
Choir Fund	163 86
Workingmen's Club.....	30 50
S. Ambrose Guild.....	5 20
District Visiting	160 00
	<u>2,497 34</u>
Total for Parish purposes	
For objects outside the Parish—	
Diocesan Missions....	\$143 72
Nashotah	66 72
Free and Open Church Association	49 45
Sundry specials	49 93
S. Timothy's Hospital	355 85
Disabled Clergy	121 00
Episcopal Convention and Sustentation Fund	72 78
Deaf Mute Mission..	25 42
Woman's Auxiliary...	69 01
Mission to Jews.....	53 46
Domestic and Foreign Missions	600 49
	<u>1,607 83</u>

Total from offertory	\$8,465 34
From other sources—	
Interest	\$640 30
Care of lots	63 00
Use of organ.....	16 00
Loan, Sexton's House Fund	500 00
By donation to Endowment Fund ..	15,000 00
By sale of lots	745 32
	<u>16,064 71</u>
From Sunday School offerings	\$121 38
Offerings for Missions	182 25
	<u>303 63</u>

Total receipts, all sources

\$25,733 68

Church has carefully guarded against the entrance of "false doctrine, heresy and schism."

Since, then, the Church is of divine origin, being founded by Christ, her head, and "is wiser than her wisest member," and is more on the alert against false doctrine than many of her most unwise members and critics, it would be well to heed, first, her instruction in matters pertaining to the Kingdom of God, and then there will be no room for any "scare" lest her trend is Romeward.

A Tribute.

What God's great purpose was in calling back to Himself, through the tragic operation of an assassin's bullet, the soul of our late beloved President, no human being can know. That there was some great purpose—some profound lesson to be taught—in the sudden death of the nation's Chief Magistrate, no human being can doubt. Standing, as we yet are, on the very brink of the black chasm of astonished grief, we can scarcely grasp the meaning of one of the most hateful deeds that ever smirched the fair page of our country's history. But even so, there are some aspects of William McKinley's life that stand out in letters of fire, so that "he who runs may read." Perhaps the two most noteworthy characteristics of this truly noble man were his simple faith in God and his unselfish thoughtfulness for his fellows. "Let no one hurt him!" were his words after the deadly bullet had sped its course. "God's will be done; not ours!" when the loneliness of death swept over him. These utterances

of William McKinley, mortally stricken, were both an acknowledgment before men of the majesty and power and wisdom of Almighty God, and a petition for the craven murderer whose hand had wrought so fearful a crime. Nor did he at that time forget his wife—the woman whom God had given him to love, cherish and support; his thoughts went out also to her. We may not know *why* the President was foully done to death, but what a sublime lesson may every Churchman—every Christian—learn from the patient, humble resignation of this one man's will to the will of God, and for his loving solicitude for the welfare of his fellow creatures!

Obedience, Unselfishness! These are *Christ-like* attributes. They are not new and they are not rare, as the lives and deaths of the "noble army of martyrs" bear witness. But when they are exemplified in such timely dignity and beauty before the whole world in the life and death of the foremost man among nearly eighty millions of people—who shall say that God has not revealed Himself to some purpose? Who dare maintain that the sacrifice has been in vain? Let us thank our Father in humility and with a fervent heart for this manifestation of His power, and for the pure, manly life of the beloved one who now rests from his labors.

May the soul of William McKinley—martyr, statesman, patriot, Christian—be in peace! May light perpetual shine upon him! May the lesson of his life and death make us better men, to the greater glory of God, and to the furtherance of His kingdom! "Not my will, O Lord, but thine be done!"

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. IX.

PHILADELPHIA, OCTOBER, 1901.

No. 1.

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ROXBOROUGH,

Ridge Avenue above Walnut Lane.

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Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

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1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

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"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

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Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave except *natural flowers* and the national flag.

..... The Kalendar

OCTOBER, 1901.

(Special Offering.—For Domestic and Foreign Missions.)

1. Tuesday Holy Communion, 7 A. M. Server, Shields.
S. Veronica Guild, 2.30 P. M.
2. Wednesday
3. Thursday Holy Communion, 7 A. M. Server, Bailey.
4. Friday Choir Rehearsal, 7.45 P. M.
6. Sunday (18th after Trinity) Holy Communion, 7 and 10.30 A. M. Servers, Hawthorne, J. V. Merrick, Jr.
Corporate Communion, Servers' Guild, 7 A. M.
7. Monday S. Ambrose Guild, 8 P. M.
8. Tuesday Holy Communion, 7 A. M. Server,
S. Veronica Guild, 2.30 P. M.
9. Wednesday Mothers' Meeting, 7.30 P. M.
10. Thursday Holy Communion, 7 A. M. Server, Bailey.
11. Friday Choir Rehearsal, 7.45 P. M.
13. Sunday (19th after Trinity) Holy Communion, 7 and 8 A. M. Servers, Collinson, Goell.
Corporate Communion, S. Agnes' Guild, 7 A. M.
14. Monday Young Men's Club, 7.30 P. M.
15. Tuesday Holy Communion, 7 A. M. Server, Shields.
S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
16. Wednesday Mothers' Meeting.
17. Thursday Holy Communion, 7 A. M.
18. S. Luke Holy Communion, 7 and 9.
19. Saturday S. Mary's Guild, 2 P. M.
20. Sunday (20th after Trinity) Holy Communion, 7 and 10.30 A. M. Servers, Barrett, J. H. Merrick.
Corporate Communion, Brotherhood S. Andrew,
S. Veronica Guild, 7 A. M.
21. Monday Young Men's Club, 7.30 P. M.
22. Tuesday Holy Communion, 7 A. M. Server, Shields.
S. Veronica Guild, 2.30 P. M.
23. Wednesday Mothers' Meeting. Anniversary Service, S. Agnes' Guild, 7.45 P. M.
24. Thursday Holy Communion, 7 A. M. Server, Bailey.
25. Friday Choir Rehearsal, 7.45 P. M.
26. Saturday S. Mary's Guild, 2 P. M.
27. Sunday (21st after Trinity) Holy Communion, 7 and 8 A. M. Servers, Street, Snyder.
Corporate Communion, S. Anna's Guild.
28. SS. Simon and Jude . . . Holy Communion, 7 and 9 A. M.
29. Tuesday Holy Communion, 7 A. M. Server, Shields.
S. Veronica Guild, 2.30 P. M.
30. Wednesday Evening Prayer, 7.30. Mothers' Meeting.
31. Thursday Holy Communion, 7 A. M. Server, J. H. Merrick.

The Rector's Letter.

DEAR FRIENDS—Another autumn has arrived, which suggests new enterprise—an awakening to the sense of work to be done—of responsibility for the furtherance of the cause of Christ and His Church. This duty cannot be set aside as the privilege of the few. We cannot shift to others what belongs to us. To all belongs the duty of doing *some* work for our Parish. The regular attendance upon Church services, laudable as it is, does not compensate for lack of energy in the several branches of work which we are accustomed to speak of as "parochial activities."

Now, how shall we quicken the sense of personal responsibility? How shall we bring before each one the manifest duty of taking his or her part in the great work God has laid upon us? As baptized members of His Church, we dare not deny the vows under which we are made members of His Body. Our delinquency in the performance of those vows does not make our responsibility the less obligatory. We are working for our Lord; for the extension of His kingdom; for the salvation of souls; for the recovering of them that have wandered from the better and stricter way of their earlier training. I think of the number of those who gave such good promise at their Confirmation of a regular and devout Christian life, now, not only careless, but utterly indifferent to the requirements, not to say, the privileges, to which they were then admitted. Let there be a serious consideration of duty and privilege, lest we lose altogether the blessings which our Lord intended for us, and in His love is ever ready

to give us. Though His mercy is great, and His love unceasing, there is a limit to both, and to that limit let us not dare to provoke Him.

There is another matter of personal responsibility of which I would speak, and that is, the regular and systematic giving of our means, not only to the maintenance of our own Parish work, but to those many demands which come to us from outside, particularly the Domestic and Foreign Missions of the Church. There is a large deficit here, to which our attention has been lately called in the reports of the Board. This is a disgrace which we ought to at once strive to remove. This great Church of ours, which ought to be devising plans of aggressive work, is hampered in the face of tremendous opportunities by the lack of means which she is well able to supply. Nothing withholds the needed requirements but our indifference and lack of the sense of personal duty. Let each one in his place, however little may be his ability, give of that little, and thus remove the stigma of a depleted treasury and an unwilling people.

Sincerely,

R. E. DENNISON.

Parish and News Notes.

Holy Days in October are the Feasts of St. Luke, Evangelist, Friday, 18, and SS. Simon and Jude, Monday, 28.

Will not our people find time to do *much better* in the matter of attendance at celebrations of Holy Communion on Holy Days? That some *cannot* attend, we know very well; that many *might* do so, we are sure, if only the necessary trouble were taken.

The annual reunion services of the Chapters of the Brotherhood of S. Andrew, located in the Twenty-first Ward, will be held in S. Timothy's on Sunday, October 27. There will be a Corporate Communion made at the 8 o'clock celebration, and service at 4 p. m. with special preacher.

On Wednesday evening, October 23, will occur the celebration of the Twenty-first Anniversary of S. Agnes' Guild. Service at 7.45 o'clock, followed by social gathering in the Parish House. The sermon will be preached by the Rev. Prof. A. D. Heffern, of the Philadelphia Divinity School.

The September Conference of the Brotherhood of S. Andrew in this vicinity was held at S. Timothy's on Tuesday evening, 24th ult., and was fairly well attended—each of the four Chapters being represented.

S. Veronica's Guild will resume its weekly meetings on October 1.

There is enough work to make all the members feel impelled to be regular in attendance.

S. Mary's Guild opens October 19. We hope the many girls who have been asking "When does the Guild begin?" will be in their places and try to be on the Honor Roll when the Guild closes, next spring.

Result in cash of the concert and entertainment given by the Girls' Bible Class last May was \$84. This

sum is to be invested in a new operating table for the Nugent Ward of S. Timothy's Hospital—a table with the latest improvements.

The Sunday-School re-opened on September 15. Attendance on that day was upwards of 250.

A Bible Class for men of all ages is conducted in the Parish building at same hour the Sunday-School meets.

Sunday and Monday, October 20 and 21, are days appointed for special intercession on behalf of Sunday-Schools in the American and English Churches.

It is earnestly requested that our teachers and communicant scholars will attend the early celebration on Sunday, 20, and pray earnestly for the work of instruction in our own Parish, and in "the Holy Church throughout all the world."

In the United States, the Church has 6,000 Sunday-Schools, with 60,000 officers and teachers, and 650,000 scholars.

It is very gratifying to be able to chronicle the fact, that the Lenten offering of the children throughout the Church in America has exceeded the \$100,000 mark. Last year that sum was striven for, but fell short of the amount by about \$3,000—while the last report for this year shows the fund to have exceeded the amount sought after by about \$4,000.

The gymnasium and reading room was reopened on Monday evening, September 30. The time was spent socially, and refreshments served. Members of the Guild decided, on

closing for the summer, to double amount of the monthly due upon re-assembling this fall.

Our annual picnic, July 4, was a thorough success—the customary rain storm, notwithstanding.

Collections as made by the canvassers show a material increase over previous year. Amount received from all sources, including sums to make up deficit, \$255.15, which is also the amount expended.

The cause of a deficit was *music*. A demand was heard from various sources for more and better music; the demand was heeded, and a band of twelve pieces appeared early in the day, and discoursed excellent music constantly throughout the picnic—continuing a while in the down-pour of rain, to cheer the lonely men who patiently awaited, with wet clothes, but cheerful hearts, the arrival of the provision wagon to take our goods away.

Sincere thanks are due to those persons who so kindly and successfully performed the onerous duties of collecting the needful funds; and also to Mr. Thomas G. Cope, who acted as treasurer of the picnic fund.

S. Anna's Guild.

MOTHERS' MEETING.

As it is expected to reopen our Mothers' Meeting Wednesday, October 9, we hope that after the summer's rest, "The Mothers" will resume their work with punctual attendance and earnestness. Orders have already been taken for work, and the quilting-frames require attention, so that all who desire to take part can do so at once.

MRS. D. RODNEY KING,
Warden.

John Lewis Campbell.

On September 14 the soul of this faithful Sunday-School scholar passed into eternity.

Up to and including Christmas, he was a member of the choir—regular and faithful, while his Sunday-School record was always high—not, as he said, for the prize, but—because it was *right*.

At each publication of the Honor Roll, the name John L. Campbell appeared first. He was confirmed with the class of 1901, and admitted to Holy Communion on Easter-Day of this year.

His former comrades in the choir were present to sing the service at his burial.

* MAY HE REST IN PEACE. *

Observance of Sunday.

Doubtless there are comparatively few Church people who realize that the proper celebration of the Lord's Day, known more commonly as *Sunday*, is provided for by the general Canons, or Laws of the Church. This Canon lays upon all people within this Church the duty, on Sunday, of "hearing the word of God read and taught, in private and public prayer, in other exercises of devotion and in acts of charity, using all godly and sober conversation."

Having become inseparable members of the Church by Baptism, and accepting the duties which are then laid upon all people baptized, having strengthened and re-affirmed those obligations by Confirmation and

Holy Communion, it is inconceivable how Christians in name, at least, can reconcile their consciences to the continued light regard of the holy obligations laid upon and accepted by them.

So materialistic have people of this age become in the great care for things of the body and temporal pleasures, that any care for the soul, which will endure after the *it* has crumbled to decay, and which, in eternity, must suffer penalties for neglect while in the body—care of the immortal soul and honor and glory due to God for His loving care of both body and soul, are put aside until that “convenient season” of Felix of old, which never comes.

“The Sabbath was made for man,” our Lord teaches us, by which we learn that the one day’s rest in seven must be spent by the ceasing of all worldly affairs and devoting a period of time in God’s house, joining in prayer and praise, hearing the word read and taught, contemplating all the goodness of God toward us, confessing our sins and receiving strengthening grace in Holy Communion. The highest and best keeping of that great day is unquestionably in beginning the day by attendance at Holy Communion. And follow that with the services of thanksgiving—giving “the Lord the honor due unto His Name—worship the Lord with holy worship.”

Using Sunday only to rest the body after a week of work and round of pleasure, congregating at street corners, depots and parks, devoting the day to social pleasure—giving *no* time at all to God—these are acts which must rest gravely upon the individual; these are sins which imperil the soul’s eternal

bliss; these are doings that estrange man from God. And, “my brethren, these things ought not so to be.”—S. James iii. 10.

General Convention.

During October, the General Convention of the Church will meet in San Francisco. This gathering bears to the Church a relation similar to that of the National Legislature to the United States, and meets once in three years—hence called, also, the Triennial meeting. Each Diocese and Missionary Jurisdiction is represented by its Bishop and a deputation of the clergy and laity. The gathering, therefore, may aggregate something over one thousand members. At some time while the General Convention is in session, that body sits as the Board of Missions, when the Missionary work of the Church is discussed; and, also, there is a general meeting of the Woman’s Auxiliary, when the “United Offering” is made at a grand service of thanksgiving.

Serious matters are to occupy the time of this present session—the canon on marriage; amendments to constitution and canons; discussion as to changing the legal name of the Church in America from “Protestant Episcopal” to a name better expressive of our position by heritage; and careful consideration of the Missionary work.

While our Bishops and Deputies are thus engaged it is the duty of every Church man and woman at home to pray daily and earnestly for the guidance of God the Holy Ghost in all the deliberations and work of this Convention.

The Choir Camp.

The boys of the choir spent a very enjoyable ten days’ camp at Brielle, N. J., beginning August 5. We were unfortunate in having three days of rain, but after that a better time could not be possible. Our good fortune was in having several ladies who are interested in the choir and several of the gentlemen of the choir with us, especially the ladies who were so kind in making and keeping us comfortable. The boys behaved in a most satisfactory manner, and no mishaps occurred. We were visited by Mr. Lacey Baker, M. B., of Calvary Church, New York; and entertained one afternoon by Mrs. Albert Speyers, of New York, whose cottage was nearby.

The expenditures were \$243, including the purchase of three army tents and twenty-four cots. This amount was raised during the past season by the efforts of (I might say) “friends and relatives” of the choir. Allow me to thank you for the past, and solicit your aid this coming winter.

Very sincerely yours,

LEWIS A. WADLOW.

That Word “Priest.”

It does happen sometimes, that people who claim allegiance to, and belief in, “the Holy Catholic Church,” as confessed in the Creed, are offended because her clergy are called or call themselves “*Priests*.” Without giving thought to what they say, or seeking to be instructed in the “why and wherefore” of Church usage, they join with Esau and sell their blessed birthright—not for *pottage* to nourish the stomach—

but in ignorance which blinds the mind; and so the word “Priest” ever stands to them as *Catholic*—they mean *Roman Catholic*. Why? Because the people of the Roman Church are taught to speak of their pastor as “Priest,” and so, of course, (?) because Rome uses that term, it must, to such minds, always tend Romeward.

And yet, how many members of the high order of Masons would be accused of Romish tendencies because they have an office, in their forms, of High Priest!

No one would, for a moment, charge our Prayer Book with teaching Roman doctrines; yet, one of the first rubrics in the order for Morning and Evening Prayer directs “the Priest” to pronounce a certain form, and which must be left unsaid unless a Priest be present to say the words. In the service of Holy Communion the rubrics abound with directions governing the acts of—not a Minister, but—“the Priest.” The same book provides forms for making and ordaining Deacons and *Priests*, and for Consecrating Bishops. The Old Testament—quoted and used long before the Roman Church came into existence, abounds with use of the word *Priest* and his duties.

A Priest is a sacred Minister of the Church appointed to offer up to God the people’s sacrifice of prayer and praise and thanksgiving; to offer up to God the Holy Eucharist; to interpret the word of God for the people; to minister to them *all* the things pertaining to the Kingdom of Heaven. This order of Ministers the Church calls the “Priesthood”—the individual members of which are ordained and set apart as “*Priests*,” and in doing thus, the

Sexton's House Fund.

The year for which subscriptions were made for the re-building of the Sexton's House expired November 1.

Inasmuch as a part of the money for this purpose was borrowed, in order to complete the work, it is earnestly requested that persons whose subscriptions are not yet paid in will kindly settle their accounts as early as possible, in order to avoid the further payment of interest money on the loan.

DON'T.

DON'T smoke at the lych-gate or at the entrances to the churchyard. Remember it is God's acre, and consecrated ground. The fact that it is not courteous to women is also a consideration.

DON'T be late for service if you can possibly avoid it. Nine times out of ten lateness is not necessary. Punctuality is a virtue which should be cultivated by all—it is especially important when you are intending to offer praise and thanksgiving to God.

There is an old unwritten law of the church that one should not communicate if the church is entered after the reading of the Holy Gospel.

DON'T be afraid to get dust on your clothes from kneeling on your knees. Dust will brush off, and whisk brooms are cheap. Not only is kneeling the natural attitude of the suppliant, but the Prayer Book distinctly directs it, in many rubrics. It is undoubtedly more comfortable to sit during the prayers, but does it seem reasonable that a Christian (*i. e.*, a follower of Christ) should consider his comfort in this matter? Think it over. Romans 14: 11, "For it is

written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

DON'T laugh or talk inside the church building, before or after service, or at any other time. It is the House of God. No further comment is necessary.

DON'T kneel during Gloria in Excelsis at the early Eucharists. The rubric directs all to stand.

DON'T leave the church after the offertory when there is a mid-day Eucharist. If you are a communicant it is your *duty* to stay—if not, it is your privilege—for the central act of Christian worship. In the early days of the church, Catechumens (those under instruction for baptism) were forbidden to attend the Eucharist, but for many hundred years past the honor and privilege of assisting in the Holy Sacrifice has been free to all members of the church. Even non-members may remain. DON'T forget also, that by leaving at this time you create more or less confusion which is distressing to the congregation. Therefore let Christian kindness, if nothing else, prevail.

DON'T forget that S. Timothy's is a free church. The work of the Parish, of the Diocese, for Domestic and Foreign Missions all depends upon the *free-will offerings* of the congregation. The more you give the greater good you will do and the greater will be God's blessing upon you.

DON'T use the word Catholic *only* when referring to the Church of Rome. You say in the Creed, you "believe in the Holy Catholic Church," and if you mean what you say, you are truly a Catholic; but not, of necessity, Roman Catholic. Be consistent.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. IX.

PHILADELPHIA, NOVEMBER, 1901.

No. 2.

S. Timothy's Church,

ROXBOROUGH,

Ridge Avenue above Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

Services

Sundays: 7, 10.30 A. M., 4 P. M. 1st, 3d and 5th Sunday in month, also, 9 A. M., 2d and 4th Sunday in month, also, 8 A. M. (Holy Communion).

Work Days: daily, 9 A. M. Wednesdays, 7.30 P. M. Fridays, 5 P. M.

For other services, see Kalendar, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 28r.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave except *natural flowers* and the national flag.

..... The Kalendar

NOVEMBER, 1901.

(Special Offering.—For Choir Fund.)

1. **All Saints' Day** Holy Communion, 7 and 9.
2. **Saturday** S. Mary's Guild, 2 P. M.
3. **Sunday (22d after Trinity)** Holy Communion, 7 and 10.30 A. M. Servers, Street, J. V. Merrick, Jr.
Corporate Communion, Servers' Guild, 7 A. M.
4. **Monday** S. Ambrose Guild, Business Meeting, 8 P. M.
5. **Tuesday** Holy Communion, 7 A. M. Server, Shields.
S. Veronica Guild, 2.30 P. M.
6. **Wednesday** Mothers' Meeting, 7.30 P. M.
7. **Thursday** Holy Communion, 7 A. M.
8. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
9. **Saturday** S. Mary's Guild, 2 P. M.
10. **Sunday (23d after Trinity)** Holy Communion, 7 and 8 A. M. Servers, Collinson, Goell.
Corporate Communion, S. Agnes' Guild, 7 A. M.
11. **Monday** Young Men's Club, 7.30 P. M.
S. Agnes' Guild, 8 P. M.
12. **Tuesday** Holy Communion, 7 A. M.
S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
S. S. Teachers' Meeting, 7.45 P. M.
13. **Wednesday** Mothers' Meeting, 7.30 P. M.
14. **Thursday** Holy Communion, 7 A. M. Server, Shields.
15. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
Brotherhood S. Andrew, 8.00 P. M.
16. **Saturday** S. Mary's Guild, 2 P. M.
17. **Sunday (24th after Trinity)** Holy Communion, 7 and 10.30 A. M. Servers, J. V. Merrick, Jr., Barrett.
Corporate Communion, Brotherhood S. Andrew, S. Veronica Guild, 7 A. M.
S. Timothy's W. M. C. and I. Service, 7.45 P. M.
18. **Monday** Young Men's Club, 7.30 P. M.
19. **Tuesday** Holy Communion, 7 A. M.
S. Veronica Guild, 2.30 P. M.
20. **Wednesday** Mothers' Meeting, 7.30 P. M.
21. **Thursday** Holy Communion, 7 A. M.
22. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
23. **Saturday** S. Mary's Guild, 2 P. M.
24. **Sunday (Next before Advent)** Holy Communion, 7 and 8 A. M. Servers, Barrett, Snyder.
Corporate Communion, S. Anna's Guild.
25. **Monday** Young Men's Club, 7.30 P. M.
26. **Tuesday** Holy Communion, 7 A. M. Server, Shields.
S. Veronica Guild, 2.30 P. M.
27. **Wednesday** Mothers' Meeting, 7.30 P. M.
28. **Thanksgiving Day** Holy Communion, 7 and 10.30 A. M. Servers, Goell, Barrett.
29. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
30. **S. Andrew** Holy Communion, 7 and 9 A. M. Servers, J. V. Merrick, Jr., J. H. Merrick.

The Rector's Letter.

DEAR FRIENDS—I had occasion to say a few words to you last month in regard to the sense of personal responsibility we ought all to feel as members of Christ's body. Let me at this time say a few words concerning the appreciation of privileges enjoyed, or rather, offered, in our Parish.

These privileges seem to come to us as a matter of course. We have grown into them. We have become so accustomed to them, that they seem no longer privileges, but positive rights. Compare the earlier stages of our parochial life with that of the present. Weigh the opportunities of public worship, the frequent celebrations of the Holy Eucharist, the daily offices, on the spiritual side, with the infrequent provision of former days. Some one has said that the indulgence of religious privileges blunts the sense of the severer side of religion. This is so. The joyful seasons of the Church find large numbers at hand to witness to their devoutness. The penitential, the sober, and more exacting requirements of the Church's year find cold, or at least indifferent observers of them. This is proven from the many instances in which our people, who have had occasion to remove to other parts of the city or State, find it difficult to reconcile themselves to the loss of the opportunities which they have been accustomed to enjoy "at home." It is then that they begin to realize what they have lost, and what they would better appreciate, could they again be put in possession of these privileges. And so, would it not be wise for us to stop and consider what we now have, and endeavor to show,

not only by our faithful attendance upon the services of God's House, but by the dutiful maintenance with our means, our appreciation of these privileges?

Boastfulness of possessions, enumeration of advantages, often beget a dangerous pride, and give no security for their future enjoyment. S. Jude tells us of certain ones "feeding themselves without fear," that is, failing to realize or to have a lively sense of the presence of God, and of the tremendous gifts of His grace. S. Paul reminds us that we are to "work out our salvation with fear and trembling;" and in another place he exhorts: "Let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

Privilege, responsibility, they go together. The one implies the other. We may flatter ourselves into the belief that all things will go on as they have heretofore, and so they will, if the power does not give out which supplies the energy. Force or energy are not self-supplying; fuel must be ever furnished, and diligence in its supply can never with safety be slackened. If vigilance be the price of liberty,—diligence is the warrant of success. Weariness in well-doing is the bane of our modern Christianity; steadfastness is a virtue we must need cultivate.

Faithfully,

R. E. DENNISON.

Guilds.

The 21st anniversary service of the S. Agnes Guild, was held on Wednesday evening, October 23. The sermon was preached by the Rev. A. D. Heffern, and was interesting

tober 27, were well attended and inspiring. At the celebration about twenty members were present, each Chapter being represented. A large number of men listened to the annual sermon, delivered by Rev. Herbert J. Cook, chaplain Philadelphia Council, which sermon was full of helpful thoughts that might well inspire each man to renewed and determined effort.

Choir Notes.

On December 5, 6 and 7, the annual Bazaar, for the benefit of the Choir outing fund, will be held at Institute Hall, afternoons and evenings.

There will be offered for sale useful and fancy articles at reasonable prices. And coming as it does, near the holiday season, the Bazaar will prove a profitable opportunity for purchasing articles for Christmas uses.

The larger part of goods exhibited will consist either of direct donations or of purchases made at wholesale prices, and so the promoters of this sale will be enabled to give full value, in every case, to their patrons. Games of chance and contests detrimental to the present harmony amongst Choir members, will not be permitted.

Aside from the actual expense of the annual outing, lasting through ten days, it has been found necessary to procure additional tentage accommodation, all of which requires that this coming effort shall be a thorough success; which, to accomplish, demands the interest of the entire congregation. The boys attend rehearsals faithfully, many coming as often as five times each week, coming from a sense of duty, performed the

more readily because of the *privilege* of leading in the worship of Almighty God.

It is earnestly hoped their outing fund will be fully raised at this sale.

Single admission will be ten cents; season tickets, twenty-five cents each.

On Saturday, December 7, school children will be admitted free during the afternoon.

There will be given an Organ Recital, assisted by the Choir, in the church on Thursday evening, November 21, at 8 o'clock, for the benefit of S. Timothy's Hospital. The program will include Mendelssohn's Motet, "Hear My Prayer," and Handel's "Let the Bright Seraphim," by the Choir; and the following selections for the organ, played by Mr. Wadlow, "S. Anne's Fugue," Bach; "Toccato, in G," Dubois; "Pontifical March," Tombelle.

Chime Ringers.

APPOINTMENTS FOR NOVEMBER.

November 3—a. m., Barrett and Leewright; p. m., Stirling and Fawley.

November 10—a. m., Stroud and Fawley; p. m., Barrett and Enderlin.

November 17—a. m., Stirling and Enderlin; p. m., Stroud and Leewright.

November 24—a. m., Fawley and Barrett; p. m., Enderlin and Stirling.

Note.—Begin ringing ten minutes before the service hour.

On Giving.

It may not be out of place at this time to submit to the members of the Parish a few thoughts on "giving"—or giving *money* for the proper con-

duct of the work God has put before us to do.

Money is the medium of exchange; that is, it is the means by which we get what we must have, to live. Very little—practically nothing—can be done in this world unless we have, be it much or little, money to give in return for what is absolutely necessary so as "to live and move and have our being." In other words, we must all pay something—give something—if we hope to get anything back. This law is absolute, and from it there is no variation. We may sell our services in one occupation or another, but we must pay the money out again (some of it) to make our way. Now the Church—our Church—this Parish—is subject to the same laws of exchange as any other business. The prosecution of church work—God's work—is the greatest work in which man is privileged to engage; but it costs, besides personal labor, *money*—cold, hard cash! The question is, where is this to come from? How must it be secured?

Well, the answer is—the money must come from you and me—from the members of S. Timothy's Parish, according to our means and as God has prospered each one of us. Just as bread and meat are indispensable to the support of the natural life, and must be paid for, so also is the support of the spiritual life obligatory; and to be paid for as well, by similar denial and self-sacrifice it may be. Stop giving something in return for your food, and the natural body languishes and dies; stop giving to God, and the spiritual body withers up and disappears.

But between these two there is a great gulf fixed. We pay money out in this world—only because we *must*

—to live. We ought to pay money out to the support of the Parish—not only because we must, to succeed, but also, and chiefly, because we want to further God's work among men—the success of the spiritual life!

Members of S. Timothy's Parish, do you want to see the work of the church fail of its grand purpose? Do you want to see its effectiveness reduced? Do you want to see it lag behindhand because you and I don't give as much as we could to help push it forward? God forbid! Every one who reads this will rebel against such a thought. But the Parish can't get along properly, and can't do its work unless you and I help all we can. Are we doing that now? Are we all alive to our church privileges, and do we want to see the work of the Parish progress as God demands that it shall? Are we giving, cheerfully and earnestly, all the cold, hard cash we can to "make things go?"

Perhaps some *are* doing all they can; and perhaps some are not! "Give, and it shall be given unto you!" Give the money to God because you know it's right to do it, and because you believe God will prosper the Parish if you do all—literally, *all*—you can to help.

Our congregation is not "poor," in the sense that it hasn't got enough money to pay for its support. We have a beautiful church fabric; we have money enough to dress ourselves "in a wedding garment" when we come to worship Him. Let us all, then, give to God the tithe that belongs to Him," not grudgingly, or of necessity; for God loveth a cheerful giver!" Give because it's right to give; and God will reward you "some thirty, some sixty, and some an hundred-fold!"

and appropriate. About twenty-five members of the Guild were present, and with them was a delegation of the Girls' Friendly Society of S. John's Church, Camden. The girls' guilds of other parishes, invited to take part in the service, were unable to do so. On the invitation of the Rector, members of the Parish Guilds present adjourned after the service to the Parish House. There the girls' singing class, composed of members of S. Agnes' Guild, sang delightfully some two-part songs, and ice cream and cake was served to all.

The first fall meeting of S. Anna's Guild was held October 9, when forty members assembled. After hearty greetings and kind inquiries, the Mothers were soon seated and the work of the season commenced. All appeared ready after the summer's rest to work cheerfully and give their time for the benefit of others; for these meetings are not merely social gatherings. A pleasant feature is the addition of several new members, and as the orders for work are quite numerous, it will enable us to fill them the more readily.

S. Veronica's Guild re-opened on October 1. It was gratifying to have so many members present at the first Guild service on October 15. If our Guild service and Corporate Communion could always be well attended, there would never be a doubt as to the success of the work.

We are pleased to welcome some new members to both branches of the work; also a member who has been unable to attend for several years. The class for white embroidery is to commence on Thursday, November

7. It is necessary to take another afternoon for this in order not to interfere with the regular work on Tuesday afternoons. The members on duty for the sanctuary work for November are the Misses Elizabeth Holden and Martha Jeffs.

S. Mary's Guild began its year of 1901-02 on Saturday, October 19, with twenty-five girls and four teachers. It was very pleasant to see so many bright faces; and we were most glad to welcome the dear children back; also some new members with them.

Every year the girls make a number of garments to send away to the mission field. Most of the material for these garments is purchased with the "pennies" brought by the children each Saturday afternoon; thus they give of their time and money to the Lord. Any gifts of material, gingham, chintz or outing cloth will be gratefully received.

Parish Organizations.

THE SUNDAY SCHOOL.—Mr. R. S. Strader, Superintendent.

SERVERS' GUILD.—Mr. J. Hartley Merrick, Warden.

GUILD OF S. VERONICA.—Miss E. W. Burton, Warden.

WOMAN'S AUXILIARY.—Mrs. R. E. Dennison, Warden.

BRO. S. ANDREW.—Mr. R. S. Strader, Director.

S. ANNA'S GUILD (Mothers' Meeting).—Mrs. D. Rodney King, Warden.

S. AGNES' GUILD.—Miss E. C. Lambdin, Warden.

S. AMBROSE GUILD.—The Rev. Curate, Chaplain.

S. MARY'S GUILD.—Miss E. W. Burton, Warden.

PARISH AND NEWS NOTES.

Before the next number of the MESSENGER is distributed, the Advent Season will have begun. The usual services will be held on Sunday nights at 7.45 o'clock.

The Reverend Rector will be the preacher.

On Sunday evening, November 17, the annual service, commemorating the twenty-eighth anniversary of S. Timothy's Working Men's Club and Institute, will be held. The hour of service will be 8 o'clock.

The attendance at the Corporate Communion of Sunday School workers, on Sunday, October 20, was not as large as could be desired, nor so large as it might have been. One cause, doubtless, was the inclement weather on the preceding Sunday, which reduced the attendance, and so many missed hearing the notice.

Regular meetings of the Sunday School teachers were resumed in October, when plans for the winter work were thoroughly discussed. The enthusiasm manifested, and hearty co-operation with the plans as outlined, greatly encouraged the Superintendent in his work.

Among the plans discussed was one for giving to each class a specific piece of work to do, at stated times, looking to increasing both interest in and knowledge of the Church's missionary work.

Do the members of our Guilds and organizations ponder the personal responsibility resting upon each one, as to attendance at their monthly Corporate Communion? Obedience

to the rules, means *all* rules—not only those of our choosing. Though material duty, such as attending meetings and performing the work assigned to each one, be done never so faithfully, the omission of the spiritual rule certainly spoils the effectiveness of all else.

At the October meeting of the Parish Chapter, Brotherhood of S. Andrew, the Reverend Rector appointed Mr. Robert S. Strader, Director. Messrs. Charles C. Kleckner and Charles Street having served the required period of probation, were admitted regular members.

The sermon from the Rev. Prof. Heffern, at recent anniversary of S. Agnes' Guild, was full of helpful thoughts, adaptable to both the spiritual and practical lives of the girls.

If the Guild members were attentive to his words, they cannot fail to find much benefit from them in the daily life. His text was from Psalm 144: part verse 12, "That our daughters may be as the polished corners of the Temple."

The Woman's Auxiliary will resume work for the winter on Friday afternoon, November 1, at 2.30 o'clock. The women of the Parish, it is hoped, will take a lively interest in the work the coming winter.

We have been promised the pleasure of having Bishop Graves, of China, at S. Timothy's on either Sunday, November 24 or December 15. The time cannot be definitely settled in time for this issue, however.

The annual services of the Conference, B. S. A., in this ward, Oc-

others, to fill vacancies in North Dakota and Olympia.

3. Appointed a committee to learn the mind of the Church concerning the change of name, and to report at the convention of 1904.

4. Adopted the revised constitution, omitting the so-called Huntington amendment.

5. Appointed a committee to consider reorganization of the missionary work.

6. The Board of Managers was directed "to adopt the system of apportionment so far as possible, in the raising of one million of dollars per year in the prosecution of its work."

7. Failed to give us a better Canon on Marriage; this is to be greatly deplored.

DON'T.

DON'T be on the lookout to find where people are wrong; try to find out where they are right. They are not right if they sneer or if they are violent, nor are we either.

DON'T let your clergy know if they have done you any good; if you did, it might encourage them in their heavy, and oftentimes disheartening duties!

DON'T be offended, nor criticize your clergy if you are not visited in illness, and you have not sent them word as the Church requires you to do.

DON'T join a Church guild, or society, and then never attend, nor take up the duties assigned; and *don't* take a Sunday School class and be absent three Sundays in every four.

DON'T find fault with the priests because they do not "draw" by

preaching popular sermons. Their commission from our Lord is, to "preach the Gospel;" if you *don't* understand it—as is probably the case, oftentimes—pay devout attention; by so-doing you may increase in "holiness in the fear of God."

DON'T interpret the Sunday rest, to mean only bodily comfort. Secular work ceases for the day that man may rest in the worship of God.

DON'T lie abed Sunday mornings because you do not have to be at the office, or mill, or school, or workshop. The Holy Eucharist is offered then, and if you believe the psalmist who said: "*In Thy presence is fulness of joy,*" you will be at God's house at the early hour.

DON'T believe anything unkind of a fellow-man, until you *know for a certainty* it is true; and even then *don't* repeat the matter.

DON'T criticise people's motives, unless you are an artist in criticism—and *few* of us are such.

DON'T rob God. The amount due Him, for the support of His Church, is *one-tenth* of your income; no one does his duty who pays less.

Bishop Graves told us in his recent address that there was no trouble about discipline among the boys in S. John's College, Shanghai, that the students entered the school to *learn*, and fully realized that misdemeanors would meet with prompt dismissal, and at least one hundred and fifty names were on the "waiting list" until vacancies occurred. The majority of those Chinese boys are heathen, yet, notice how they value their opportunities!

There is a timely lesson in this for Christian parents and for Christian children in our Sunday and Day Schools.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. IX.

PHILADELPHIA, DECEMBER, 1901.

No. 3.

S. Timothy's Church,

ROXBOROUGH,

Ridge Avenue above Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes *except Parish support.*

Services

Sundays: 7, 10.30 A. M., 4 P. M. 1st, 3d and 5th Sunday in month, also, 9 A. M., 2d and 4th Sunday in month, also, 8 A. M. (Holy Communion).

Work Days: daily, 9 A. M. Wednesdays, 7.30 P. M. Fridays, 5 P. M.

For other services, see Kalendar, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave except *natural flowers* and the national flag.

.... The Kalendar

DECEMBER, 1901.

(Special Offering. For Children's Christmas Festival.)

1. **Sunday (1st in Advent)** Holy Communion, 7 and 10.30 A. M. Servers, Snyder, J. V. Merrick, Jr.
Corporate Communion, Servers' Guild, 7 A. M.
2. **Monday** S. Ambrose Guild, 8 P. M.
3. **Tuesday** Holy Communion, 7 A. M. Server, E. Shields.
S. Veronica Guild, 2.30 P. M.
4. **Wednesday** Mothers' Meeting, 7.30 P. M.
5. **Thursday** Holy Communion, 7 A. M. Server, J. H. Merrick.
6. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
7. **Saturday** S. Mary's Guild, 2 P. M.
8. **Sunday (2d in Advent)** . . Holy Communion, 7 and 8 A. M. Servers, Street, Hawthorne.
Corporate Communion, S. Agnes' Guild, 7 A. M.
9. **Monday** S. Agnes' Guild, 8 P. M.
Young Men's Club, 7.30 P. M.
10. **Tuesday** Holy Communion, 7 A. M. Server, Fertig.
S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
11. **Wednesday** Mothers' Meeting, 7.30 P. M.
12. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
13. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
Brotherhood S. Andrew, 8 P. M.
14. **Saturday** S. Mary's Guild, 2 P. M.
15. **Sunday (3d in Advent)** . . Holy Communion, 7 and 10.30 A. M. Servers, Goell, Barrett.
Corporate Communion, Brotherhood S. Andrew, S. Veronica Guild, 7 A. M.
16. **Monday** Young Men's Club, 7.30 P. M.
17. **Tuesday** Holy Communion, 7 A. M. Server, J. Shields.
18. **Wednesday (Ember Day)** . . Mothers' Meeting, 7.30 P. M.
19. **Thursday** Holy Communion, 7 A. M. Server, Fertig.
20. **Friday (Ember Day)** . . . Woman's Auxiliary, 2.30 P. M.
21. **S. Thomas, Apostle** . . . Holy Communion, 7 and 9 A. M. Servers, T. Shields, J. V. Merrick, Jr. S. Mary's Guild, 2 P. M.
(Ember Day)
22. **Sunday (4th in Advent)** . . Holy Communion, 7 and 8 A. M. Servers, Barrett, Collinson.
Corporate Communion, S. Anna's Guild, 7 A. M.
24. **Tuesday** Holy Communion, 7 A. M. Server, J. H. Merrick.
25. **Christmas Day** Holy Communion, 6, 7, 8, 10.30 A. M. Servers, J. V. Merrick, Jr., J. H. Merrick, Hawthorne, Goell and Barrett.
26. **S. Stephen** Holy Communion, 7 A. M. Server, J. V. Merrick, Jr.
27. **S. John, Evangelist** . . . Holy Communion, 9 A. M. Server, J. Shields.
28. **The Innocents** Holy Communion, 7 A. M. Server, J. H. Merrick.
29. **Sunday (after Xmas)** . . . Holy Communion, 7 and 10.30 A. M. Servers, Barrett, J. H. Merrick.
30. **Monday** Holy Communion, 9 A. M. Server, J. V. Merrick, Jr.
31. **Tuesday** Holy Communion, 7 A. M. Server, E. Shields.

The Eve of Communion.

O Evening Star that lightenest all
Who toil to Thee across life's deep,
This night beside my pillow shine,
And seal my eyes to holy sleep.

Yet faster seal this wayward heart,
Whose dark is still as day to Thee;
O Star Divine that never sets,
To-morrow brings Thyself to me!

So go before me through my dreams,
And banish evil thoughts afar;
Then wake me worthy at the dawn
To worship Thee, my Morning Star!

E. M. H.

In Church Times.

The Rector's Letter.

DEAR FRIENDS—We are about to begin another Church year. Advent warns us that time is quickly passing, and that but "a few more years may roll" ere our account will be closed. There is always a solemnity about the ending of one year and the beginning of another. We instinctively take a retrospect. We cannot help making a self-examination. What is the difference between our condition now and a twelve-month back? Have we advanced or retrograded? Are we spiritually stronger or weaker? The answer to these questions must be made in the secret chambers of our own hearts. We may know somewhat, but God knows all; and He can reveal much to us that we have forgotten, if we but ask Him for the inspiration of His Holy Spirit. The first coming of our blessed Lord revealed the thoughts of many hearts, some to joy and thankfulness, some to confusion and obstinacy. His comings

seem always sudden. The world was all unconscious when God at first came down on earth. His last, will be as unannounced. As a thief in the night, will He come, as it were stealthily, and while we are in the embrace of a fond security. "Blessed is that servant, when He cometh, who shall be found watching."

There are many of us who need the rousing exhortation of the Apostle. "Arise from the dead and Christ shall give thee light!" There is a lethargy that creeps over souls so gradually that its presence is imperceptible. It is so easy to go with the tide, to sail quietly and calmly with the current. Sometimes an obstacle may apprise us of the rapidity of our course. Some disaster in our worldly affairs, some bereavement, some illness opens our eyes to the real condition we are in. These are stages of our life-journey; places where changes are wrought. Fortunate are we when we recognize these, and go not on listlessly, and heedlessly. What of our daily life? Is it as true to the rule that has been laid down for us? What of our prayers? Are they as regular and real as before? Our communions? How have we observed them? Alas! we know our short-comings here! We know we have not been faithful; we are sure, and without misgiving that herein we have been woefully remiss. May we not say, "For this cause many are sickly among us; many have even fallen asleep." Let us be honest! Let us truly and godly search into our hearts and find what their purpose and designs are. We may quell the uprisings of conscience for a season, but there will come times, when

these cannot be kept down. Think of the wasted opportunities, the slighted privileges, the occasions granted us for improvement the past year, and then consider how best we can redeem what has been lost, and recover what has been neglected.

Faithfully,
R. E. DENNISON.

Parish Organizations.

THE SUNDAY SCHOOL.—Mr. R. S. Strader, Superintendent.
SERVERS' GUILD.—Mr. J. Hartley Merrick, Warden.
GUILD OF S. VERONICA.—Miss E. W. Burton, Warden.
WOMAN'S AUXILIARY.—Mrs. R. E. Dennison, Warden.
BRO. S. ANDREW.—Mr. R. S. Strader, Director.
S. ANNA'S GUILD (Mothers' Meeting).—Mrs. D. Rodney King Warden.
S. AGNES' GUILD.—Miss E. C. Lambdin, Warden.
S. AMBROSE GUILD.—The Rev. Curate, Chaplain.
S. MARY'S GUILD.—Miss E. W. Burton, Warden.

PARISH AND NEWS NOTES.

Remember the Bazaar, to be held at the Institute, December 5, 6 and 7, for the Choir Outing Fund.

Service each Sunday night, during Advent, at 7.45 o'clock. The Reverend Rector will preach the sermons.

The monthly meeting of Sunday School teachers will be held one week earlier, i. e., December 3, in order to allow ample time for preparation for the Christmas festival.

The collection at the Organ Recital, given by the choirmaster and choir, November 21, amounted to \$40.12, for the benefit of S. Timothy's Hospital.

The Percival Roberts Memorial Ward of S. Timothy's Hospital, was formally opened on Saturday, November 16. In the absence of the Bishop, who was detained through illness, the Rev. Mr. Dennison, as President of the Board of Managers, conducted the exercises.

The Bishop of the Diocese has appointed, as the special object for the Advent offerings of Sunday Schools, the work among the sufferers by the great fire in Jacksonville, Fla. Let us take up our part with zeal and enthusiasm.

At the Triennial Meeting of the Woman's Auxiliary, held in San Francisco, October 4, the sum of \$104,000 was offered as the result of the Woman's United Offering, gathered during three years by home use of mite boxes.

Every woman in the parish should apply at once to the Warden of the Auxiliary, for a mite box, to be used during the succeeding three years. The object of this offering for 1904, is "Woman's Work in the Domestic and Foreign Fields; including training and supporting women workers, and the care of sick and disabled women workers." Women, young

and old, can you spare one cent a week for three years, for such a work?

The sermon on "Character," by the Rev. J. B. Harding, rector S. Mark's, Frankford, from the words of S. Paul, "By the grace of God, I am what I am," before the working Men's Club, on Sunday evening, November 17, was an able and helpful address, and was listened to attentively, by a large number of the club's members.

Several boys from the Sunday School have banded together, looking to the possible formation of a Chapter of the Junior Brotherhood. They will meet semi-monthly. At the initial meeting, Wm. Lawton was elected secretary, and John Shields, treasurer.

The financial year of the MESSENGER ends December 31. The paper has been furnished the congregation free of cost, the expense of printing having been met by an appropriation by the vestry, and pledges from the working forces of the parish, and a few interested individuals. All has been paid in excepting amounts pledged by three guilds which will be forthcoming during the present month, and so the year will close with no indebtedness.

For the future, it is hoped the same plan will be supported as heartily as in the past. Some, we know, do not recognize the usefulness of the paper; but by far, a large majority find it a helpful visitor each month.

Each person, finding pleasure in the little sheet, is asked to contribute, however small the amount. We notice envelopes at times containing a few pennies, suggestive of the children's interest—and those who receive no benefit, are asked to help carry the MESSENGER to those who value it. Envelopes will always be found in the racks.

A valuable publication, which ought to be in every Church family, is the *Spirit of Missions*; the monthly message to all Church people, of our missionary work. The cost—\$1 a year—seems to be within reach of all; and the amount would be well invested. The November number is most valuable; filled with illustrations, and articles that inspire one to verily study the book. The work of the Woman's Auxiliary is given ample space, and all amounts contributed, are always acknowledged each month.

Can you not take it? Send \$1 to *The Spirit of Missions*, 281 Fourth Avenue, New York City.

On Sunday, November 24, the Rt. Rev. Dr. Graves, Missionary Bishop of Shanghai, gave us a most interesting address. Beginning with a brief account of the recent Boxer uprising, he went on to describe, in a most graphic way, the founding and work of S. John's College, Shanghai. The Bishop chose that theme, inasmuch as our congregation has contributed regularly to the support of the institution for about twenty years.

Chime Ringers.**SCHEDULE FOR DECEMBER.**

December 1—a. m., Bartley and Leewright; p. m., Stirling and Mainwaring.

December 8—a. m., Stroud and Fawley; p. m., Enderline and Barrett.

December 15—a. m., Stirling and Enderline; p. m., Bartley and Fawley.

December 22—a. m., Leewright and Mainwaring; p. m., Stroud and Enderline.

December 25 (Christmas)—5.30 a. m., Barrett and Stroud; 10.30 a. m., Stirling and Bartley.

December 29—a. m., Fawley and Enderline; p. m., Leewright and Bartley.

Note 1.—Whenever there is an evening service the chimes will be rung for that service and not for the afternoon service of the same day.

Note 2.—Changes and a few appropriate hymns will be rung New Year's Eve at 12 o'clock, midnight, but there will be no chimes Christmas Eve.

Note 3.—Begin ringing ten minutes before the service hour.

The Woman's Auxiliary.

We are told that all the women of the parish are members of the Woman's Auxiliary. Now, if they are members, there must be something for them to do. It is clear that all neither can nor will attend the Friday afternoon meetings, though many more than now attend could find work to do. But it is hoped, however, that all are sufficiently in-

terested in missionary work to be willing to contribute to it. For this purpose, envelopes are provided, and should be in the hands of every member. However small the amount each one may be able to give, that little would amply supply the present needs of the work. These "auxiliary envelopes" may be had upon application to the Warden of the Woman's Auxiliary or the Parish Visitor.

The Servers' Guild.

The suggestion has been made that a note on the work and aims of what is known as the Servers' Guild would not be out of place in the columns of the MESSENGER. The information given here is not intended to call particular attention to this branch of parish activity, but merely to set forth briefly, as a matter of common interest, the facts as to what the guild exists for.

The full title of the organization is "The Guild of the Soldiers of Christ." It was started several years ago by the Rev. N. F. Robinson, sometime curate of St. Timothy's, and its objects are twofold, viz: (1) To promote purity of life among its members; and (2) to foster a reverence for the Blessed Sacrament of the altar. The officers are a chaplain, a warden, a secretary and a treasurer, and meetings are held from time to time to transact business and to hold devotional exercises. The badge of membership consists of a small bronze oval-shaped medal, on one side of which appears a crucifix, surrounded by the motto: "Beati Mundi Corde" (Blessed are the pure in heart); and on the other side, the Latin abbreviation, "Xti: Milit:

Confrat" (standing for the name of the guild). There is no limit to the membership, either as to age or numbers; but only those young men are elected who may have shown themselves worthy after probation. The present membership is as follows: Associate, J. V. Merrick, Jr.; active, J. H. Merrick, warden; S. A. Hawthorne, B. Howarth, E. A. Snyder, Jr., C. A. Goell, H. Barrett, J. Street, E. Shields and E. Collinson; making a total of ten members, and John Shields and Frank Fertig, probationers.

The chief purpose of the guild is to furnish servers for the priests of the parish in their administrations of the Blessed Sacrament of the altar. The schedule of appointments is made up month by month by the warden, and the members are expected to render faithful service accordingly. The reasons for having servers present to assist at a celebration of the Holy Communion are many and cogent. The presence of a server enables the celebrant to devote his undivided attention to the offering up of the great sacrifice, and carries out in spirit and letter the words of St. Paul: "Let all things be done decently and in order." Again, just as no earthly repast can be conducted properly without the presence of some one to wait upon the table, so no spiritual feast can be carried out properly without the assistance of one who knows how to serve the Holy Table of God. In other words, the chief purpose of the guild is to furnish servants to God's ambassadors, who offer up the wonderful memorial of His death; and the servers try to perform this high duty and privilege in all humility, in order that the real presence of the blessed Saviour in the Holy Sac-

rament may be the more honored and revered.

A corporate communion is made by the guild, on the first Sunday morning in each month at the 7 o'clock celebration. It is hoped in the near future that the membership of the guild may be slightly increased, so that the week-day celebrations can be given more regular service than is now practicable.

Christmas Services.

These should be well attended. It is the *duty* of every communicant to be at the altar on the day of our Lord's nativity. The exhortation (pp. 240-243, Prayer Book), point to the method of preparation, and warn that God will not accept any excusing as sufficient for neglect of, "our bounden duty and service." The hours of celebrations will be 6, 7, 8 and 10.30 a. m.

It is hoped one of the earlier hours will be chosen by all who are not hindered by illness, infirmity or other reasonable cause.

On Saturday, December 28, The Innocents' Day, the Children's Festival will be held: For the primary school at 2.30 p. m., and for the main school in the evening at 7.30 o'clock.

Some Things the Late General Convention Did.

1. Erected six new missionary districts, as follows: Hankow, China; Philippines, Honolulu, Porto Rico, Salina, Kansas; and Cuba.

2. Elected missionary bishops for three of these districts, and also two

4. Acknowledging before God, Angels and Men, Whom we intend to serve and obey.

5. Taking up for ourselves, with God's grace, the fight against "sin, the world and the devil."

6. The completion of the spiritual house, made ready for the abode of Christ, by the Spirit. It is man's work to keep Him therein.

7. The door to Holy Communion, wherein we may receive into our souls the Body and Blood of Christ, "unto everlasting life."

Do You Use Envelopes?

A few Sundays ago, the Rector, in speaking of the Parish finances, made the startling revelation that the income was about \$11 a Sunday less than the expenses; and called attention to the fact that this, or any deficit was due to the lack of interest on the part of many, in the matter of *systematic giving*.

There are various methods of parish support—two being especially prominent in this country, *i. e.*, the renting of pews or sittings, and pledges of definite amount, payable periodically. But neither of these plans has found the way into S. Timothy's. Ours is a free and open Church—no sitting can be rented or bought—none in any way appropriated. Here the rich and the poor may worship together—"the Lord is the Maker of them all, and with Him there is no respect of persons." Pledges, in definite amount, have not been sought. Rather has the plan been relied upon—the *free-will offerings of the people who worship here*. Envelopes, bearing the number of the holder, and the date of each Sunday in the year, are supplied to all who will use them. No pledge

as to the sum enclosed is asked or expected. The use of these envelopes is to inspire giving *systematically* and *regularly*; the amounts enclosed are between the giver and God. No person of earth knows the holders of the envelopes, except the Clergy—no one knows how much the individual contributes.

We have a large number of young men and women attending service regularly, who are in business of some kind or another, and earning their own money. Are these doing their duty in the matter of giving? Are these *all* realizing that what they have, God gives, and His work is at least entitled to a *share* of that which He gives?

Some young people were heard to remark, recently, they would not give to the Advent Mission offering, *because they wanted their money for Christmas shopping!* Is this a reason for the deficit in Parish finances? Nothing for God, Who gives us *all*, because we are selfish and want it for ourselves!

There is no doubt of an abundant income for all needs, if *each* baptized person would but give, according to his or her means, systematically. This work is for God; it is the way of spreading His Kingdom throughout the world; the help of *each one* is needed; it is the *duty* of *each one* to help.

Will you not secure, from the Rector, a package of envelopes at once, and give to the support of the Parish systematically, as God hath blessed you? Five cents, ten cents—such sum as you can give, each Sunday?

The rule of the Christian: "To assist at the Lord's own service on the Lord's own day."

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. IX.

PHILADELPHIA, JANUARY, 1902.

No. 4.

S. Timothy's Church,

ROXBOROUGH,

Ridge Avenue above Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.

MISS E. W. BURTON, Parish Visitor.

THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

Services

Sundays: 7, 10.30 A. M., 4 and 7.45 P. M. 1st, 3d and 5th Sunday in month, also, 9 A. M., 2d and 4th Sunday in month, also, 8 A. M. (Holy Communion).
Work Days: daily, 9 A. M. Wednesdays, 7.30 P. M. Fridays, 5 P. M.

For other services, see Kalendar, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave except *natural flowers* and the national flag.

JANUARY, 1902.

(Special Offering.—For Episcopal and Convention Funds.)

6. **The Epiphany** Holy Communion, 7 and 9 A. M. Server, Fertig.
S. Ambrose Guild. Business Meeting, 8 P. M.
7. **Tuesday** Holy Communion, 7 A. M. Server, E. Shields.
S. Veronica Guild, 2.30 P. M.
8. **Wednesday** Mothers' Meeting, 7.30 P. M.
9. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
10. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
11. **Saturday** S. Mary's Guild, 2 to 4 P. M.
12. **Sunday (1st after Epiphany)** Holy Communion, 7 and 8 A. M. Servers, Street,
Hawthorne.
Corporate Communion, S. Agnes' Guild, 7 A. M.
S. Agnes' Guild, 8 P. M. Business Meeting.
Young Men's Club, 7.30 P. M.
13. **Monday** Holy Communion, 7 A. M. Server, Fertig.
S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
S. S. Teachers' Meeting, 8 P. M.
14. **Tuesday** Mothers' Meeting, 7.30 P. M.
Confirmation Classes, 8.15 P. M.
15. **Wednesday** Holy Communion, 7 A. M. Server, J. Shields.
16. **Thursday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
17. **Friday** Brotherhood S. Andrew, 8 P. M.
S. Mary's Guild, 2 to 4 P. M.
18. **Saturday** Holy Communion, 7 and 10.30 A. M. Servers,
Goell, Barrett.
Corporate Communion, Brotherhood S. Andrew.
S. Veronica Guild.
19. **Sunday (2d after Epiphany)** Young Men's Club, 7.30 P. M.
20. **Monday** Holy Communion, 7 A. M. Server, E. Shields.
S. Veronica Guild, 2.30 P. M.
21. **Tuesday** Mothers' Meeting, 7.30 P. M.
Confirmation Classes, 8.15 P. M.
22. **Wednesday** Holy Communion, 7 A. M. Server, Fertig.
23. **Thursday** Holy Communion, 7 and 9 A. M. Server, J. H.
Merrick.
Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
24. **S. Timothy** Holy Communion, 7 and 9 A. M. Servers, J.
V. Merrick, Jr., J. Shields.
S. Mary's Guild, 2 to 4 P. M.
25. **Conversion of S. Paul** . . Holy Communion, 7, 8 and 10.30 A. M. Servers,
Hawthorne, Street, Goell and Barrett.
Corporate Communion, S. Anna's Guild, 7 A. M.
26. **Sunday (Septuagesima)** Holy Communion, 9 A. M.
Young Men's Club, 7.30 P. M.
27. **Monday** Holy Communion, 7 A. M. Server, J. Shields.
S. Veronica Guild, 2.30 P. M.
28. **Tuesday** Holy Communion, 9 A. M.
Mothers' Meeting, 7.30 P. M.
Confirmation Classes, 8.15 P. M.
29. **Wednesday** Holy Communion, 7 A. M. Server, J. H. Merrick.
30. **Thursday** Holy Communion, 9 A. M.
Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
31. **Friday**

The Rector's Letter.

DEAR FRIENDS—I am moved, by the proposed visit of the Bishop to give Confirmation in our Parish, to say what I did last year; and also to repeat the urgent need there is for prompt beginning of the "instructions" in view of the fact of the still earlier time appointed for the visitation, viz: March 12.

This curtailment of the time can readily be met by the prompt enrolling of those who may be looking forward to this blessed opportunity of receiving the seven-fold gifts of the Holy Spirit.

Much as we desire to see the children of the Church coming in due time after their Baptism to Holy Confirmation and thus fulfilling the recognized obligations under which they rest, yet we must not overlook the fact that many have passed that specified time, from whatever cause let us not inquire. There remains the duty still. Age does not bar the way to the reception of the Holy Gift, if it has been neglected earlier in life. Think of the loss of that greatest of all privileges, the reception of the Blessed Sacrament of the Body and Blood of Christ! Have those words of our Lord no power when He says, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you"? What is spiritual life, if it be not the constant participation of the Sacrament of Life? As our bodies are sustained by the daily food which we find necessary to our earthly life, what condition must our souls be in, if we refuse them the spiritual nourishment upon which they must depend? Let those who have for a long time put off coming

to the Sacramental Rite of Confirmation give serious consideration to the subject, and resolve not to let this opportunity go by unimproved.

Let me say to those who expect to join the classes for instruction, that it is all-important that they arrange their time and affairs so that nothing may interfere with regular and prompt attendance. Should the hours appointed seem inconvenient, the Clergy of the Parish will be only too glad to make arrangements for private instruction. We desire to leave no occasion open for excuse for not being taught thoroughly. Thoroughness is most necessary, for no such opportunity will occur again when this kind of instruction can be had. This is true both in the case of adults and children, particularly the former. That familiar and homely explanation of the faith which is not ordinarily given in sermons, finds place in the class instructions. Often a great truth is impressed upon the mind by an illustration which is in perfect keeping with the closer contact of teacher and pupil, but would be undignified in the pulpit. Let the teachers in the Sunday School examine their classes and find out those who *ought* to be confirmed, and let the adults who have neglected their duty, at once report to the Clergy. Let all conscientiously examine their hearts, and act accordingly.

Faithfully,

R. E. DENNISON.

"I can wake in time to catch the 7 o'clock train Monday morning. Why can I not wake in time to be at church at the same hour Sunday morning?"

—Exchange.

PARISH AND NEWS NOTES.

Classes for Confirmation Instruction will be begun on Wednesday, January 15, after the evening service. It is hoped there will be a hearty response this year, to the notice. There are many young people, especially, in the Parish, who ought to be giving serious attention to this important matter. Class for girls will meet each Friday afternoon at 4 o'clock.

The Advent offering of the Sunday School amounted to \$29.92. This year, the object for which the Diocesan Sunday School Association worked is the fire sufferers in Jacksonville, Fla.

Have *you* a package of envelopes for systematic offerings?

"It has been justly said that the spiritual life of any parish may be measured, or at least indicated, by the generality of the attendance upon the Blessed Sacrament—not so much the *frequency* with which individuals avail themselves of it, although this is indeed an indication of their personal growth in grace—as the proportion of its members who come to Holy Communion, even if not so frequently as might be desired."

Were you at God's Altar on Christmas Day?

Have you a package of envelopes for the Woman's Auxiliary work? Twenty women and girls giving five and ten cents monthly would almost supply the cost of materials needed.

The Sunday School will keep its part of the Patronal Festival on the Sunday before S. Timothy's Day, January 19, by holding a Missionary Service appointed by the S. S. Auxiliary, and approved by the Bishop. This service will consist of missionary hymns and addresses, with offerings for Missions, and will be held at 4 o'clock.

Owing to the impaired state of Bishop Whitaker's health, he has been obliged to take rest for a year, and also call a special convention for the election of a Bishop Co-adjutor. The convention will be held in the Church of S. Luke and Epiphany, on Tuesday, February 4. Prayers are asked of all communicants for the guidance of God the Holy Ghost in this most weighty matter.

A thorough renovation and re-arrangement of the Gymnasium and Reading Room has been made—tables erected for games, and shelving for reading matter. Magazines and illustrated papers would be a welcome addition to the work.

At the December meeting of S. Ambrose Guild, the Rector appointed Mr. S. A. Hawthorne, Warden, and Mr. Linwood Fawley was elected Secretary-Treasurer.

Can we not, each one for himself or herself, resolve that in this new year on which we are entered, we will try to be more faithful in our Communion; more frequent in attendance, more earnest in devotion, more fully realizing all the benefit to ourselves, more ready "to offer up ourselves, our souls and bodies," more willing to sacrifice our comfort, in

coming "*early in the morning*" to pay our vows? In our Parish many opportunities are given for the payment to God of this great and imperative duty. Let us not forget that every such service has its special call to us, at least once on every Sunday, and that "from him to whom much is given, from him much will be required."

Certainly it requires a conquest of self, more especially on the part of those who work hard during the week, and to whom the relief from the whistle which calls to daily toil permits a longer rest on Sunday, to rise up and attend the early service, sometimes making their way in disagreeable weather. But life is granted, in the which to conquer *self*, and enthrone in our souls the Lord Jesus Christ.

There are but two Sundays after the Epiphany this year—Easter falling upon March 30. Ash-Wednesday will fall on February 12.

The time for Confirmation instruction approaches, and much hard work must be done in a comparatively short time. It will be of the utmost importance for all who desire to be confirmed by the Bishop, to attend every instruction.

Parents and sponsors are reminded that a two-year course of instruction is provided; and children who look forward to being confirmed *next* year, should be sent to the instructions this season, and thus begin their preparation.

It has been decided to continue the Sunday night service without interruption, until Easter Day, when the last of the season will be held.

Service will also be held, as heretofore, each Sunday at 4 o'clock, with music and instruction.

Our Patronal Festival.

Friday, January 24, will begin the Parish festival. On that day, S. Timothy's, the Holy Communion will be celebrated at 7 and 9 o'clock. The day following will commemorate the conversion of S. Paul, and hours of service will be the same as on the day preceding.

During the week ending with January 31, there will be *daily* celebration; Tuesday, 28th, being set apart for special commemoration of the faithful departed of the Parish.

On Sunday, January 26, the principal services will be held: Holy Communion at 7 and 8 a. m.; choral celebration, with sermon, at 10.30; and service with procession of Guilds, at 8 o'clock.

The special preacher at night will be the Rev. Charles Fiske, rector, Church of the Transfiguration, Philadelphia.

During this festival week it is hoped many who failed of their Christmas Communion—and there were many—will perform their "bounden duty and service."

Last year, a special Collect, Epistle and Gospel was authorized by the Bishop for our use as follows:

The Collect.

O God, Who by the yearly solemnity of Thy Bishop and Martyr, Saint Timothy, rejoicest the hearts of Thy faithful people; mercifully grant that we who celebrate his birthday, may likewise imitate his fortitude in suffering, and steadfastness in the faith. Through Jesus Christ our Lord. *Amen.*

The Epistle, I. Timothy, vi: 17 verse to end.

The Holy Gospel, S. John, xv: 1 to 12 verses.

S. Mary's Guild.

Most of the girls have been faithful in their attendance, and interested in their missionary work.

The Guild entertainment was held on January 11.

We are in great need of teachers, who feel they can give two hours on Saturday afternoons to this work. Will not some of the faithful ones offer?

If they will come with a loving spirit to the work, we feel sure they can be happy in it. Will some not try it?

Guild of S. Veronica.

Since our last article, a number of probationary members have been added to the Guild.

It is desired that all the members should feel the responsibility of the work, and the importance of being punctual. "It is the highest order of Guild work for the women of the Church."

The work belongs to *every member* of the Guild, and if each one feels that she is making an offering of her time and talent to the Lord, she will be happy in her work.

We ask those who have not thought of it, to consider Tuesday afternoon a promise of great importance to be kept, and when anything unforeseen happens to prevent attendance, to feel that time should be made up, and ask for work to enable them to do so. There are several members unable to attend Tuesday afternoon,

who do very important work at their homes with the full approbation of the Chaplain and Warden.

A violet super-frontal has been completed for S. Peter's Church, Lewes, Del.

Our own white super-frontal renovated.

A fair linen cloth made for a convalescent home.

A priest's amice made.

S. Anna's Guild.

Mothers' Meeting.

The same diligence attends the weekly meetings as heretofore, and the bright faces at the work are very cheering. After the holiday and rest, of course more will be done. Our annual Epiphany Supper was given during the Octave, on January 8, 1902, after the evening service. It is pleasing to note that nearly all regular attendants were able to be there and, of course, enjoyed themselves as usual.

Chime Ringers.

SCHEDULE FOR JANUARY, 1902.

January 5—a. m., Stroud and Stirling; p. m., Barrett and Bartley.

January 12—a. m., Leewright and Mainwaring; p. m., Enderlin and Stirling.

January 19—a. m., Fawley and Barrett; p. m., Leewright and Bartley.

January 26 — Enderlin and Stroud; p. m., Mainwaring and Stirling.

February 2—a. m., Fawley and Bartley; p. m., Stroud and Barrett.

Note 1.—Whenever there is an evening service the chimes will be

rung for that service and not for the afternoon service of the same day.

Note 2.—Begin ringing ten minutes before the service hour.

Parish Organizations.

THE SUNDAY SCHOOL.—Mr. R. S. Strader, Superintendent.

SERVERS' GUILD.—Mr. J. Hartley Merrick, Warden.

GUILD OF S. VERONICA.—Miss E. W. Burton, Warden.

WOMAN'S AUXILIARY.—Mrs. R. E. Dennison, Warden.

BRO. S. ANDREW.—Mr. R. S. Strader, Director.

S. ANNA'S GUILD (Mothers' Meeting).—Mrs. D. Rodney King, Warden.

S. AGNES' GUILD.—Miss E. C. Lambdin, Warden.

S. AMBROSE GUILD.—Mr. S. A. Hawthorne, Warden.

S. MARY'S GUILD.—Miss E. W. Burton, Warden.

JUNIOR BROTHERHOOD.—Mr. B. W. S. Stirling, Director.

Stolen or Strayed: Lost or Misaid.

The following is a copy of a unique notice affixed to the Church door at Whitechurch, London:

Missing, last Sunday, some families from church.

Stolen, several hours from the Lord's Day, by a number of people of different ages, dressed in their Sunday clothes.

Strayed, half a score of lambs, believed to have gone in the direction of "No Sunday School."

Misaid, a quantity of silver and copper coins on the counter of a

public house, the owner being in a state of great excitement at the time.

Wanted, several young people. When last seen were walking in pairs up Sabbath Breakers' Lane, which leads to the city of No Good.

Lost, a lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in no wise lose his reward.

—Exchange.

Confirmation Is Not:

1. Joining the Church. That was accomplished in Baptism.

2. Choosing one's Religion. That was chosen and settled when the child or person was baptized.

3. Simply releasing Sponsors from responsibility. They are in duty bound always to pray—after as well as before Confirmation—for their spiritual charges.

4. An act to be lightly looked upon, and when the ardour cools, neglect the privileges it gives.

5. Consummation of the spiritual life.

6. Graduation from further study of God's Holy Will and Commandments.

7. Man's choice—but the sworn duty of all the baptized.

Confirmation Is:

1. The entrance upon greater spiritual duties.

2. Giving God the Holy Ghost, in seven-fold gift to the baptized.

3. Sealing the soul unto the day of final Redemption.

Suggestions for a Holy Lent.

1. Be present, if possible, at every Celebration of the Holy Communion, for receiving the Sacrament or for worship, and communicate frequently.

2. Abstain from meat at least on Wednesdays and Fridays.

3. Attend one or all of the series of Special Sermons and try to apply them to your own lives, and supplement this by religious reading, when possible.

4. Deny yourselves something which involves self-sacrifice, keep from all social entertainments and, if possible, add the money from such to your Church contribution.

5. Carefully examine your consciences and see if you are prepared to meet your God, if death should visit you.

6. Be reasonable in all you do; cultivate self-discipline and self-control; try to overcome your besetting sins, and do all to the Glory of God.

7. Arise a little earlier and thus overcome any disposition to sloth.

Echoes of the Parish Festival.

The services were held as noted in MESSENGER for January.

Although the weather was most inclement, a large congregation was present at 10.30 o'clock on the Sunday when Schubert's Communion music in G was again sung, the anthem being the "Hallelujah Chorus" from the "Messiah" (Handel). Rev. Dr. Staunton's sermon was most helpful—his plea for increased Eucharistical worship ought to greatly improve the attendance in our own Parish.

In the evening, the Guilds came out in goodly numbers for their annual service, and Rev. Mr. Fiske's earnest, helpful address doubtless encouraged us all.

Yet there is left a tinge of regret that so few attended and made their Communion at the earlier Celebrations. This is especially true of the service in commemoration of the faithful departed of the Parish, when it might be supposed many would rejoice to unite, in such blessed way, with those whose temporal labors in the Parish are done.

Our Parish Sins.

a. So many do not appear to realize the sacred obligation binding all members of the Church to keep the Lord's Day by at least being present either at the early or mid-day service on Sundays.

b. So few, comparatively, avail themselves of the opportunity afforded of visiting our Blessed Lord at the early morning Communion, where quietly they might come and "see Jesus," and worship Him, and tell Him their needs and troubles, and give joy to Him, and obtain blessings "new every morning," and strength for their daily warfare.

c. A large number out of our 590 registered communicants have not made their Communion once during the past year.

d. Many are very irregular in contributing through the envelopes for the support of the work. We have no pledge system, but trust to the personal honor of our members to give as God has prospered them. Do they give by this rule? Many do, some do not. "What sayest thou of thyself?" —Selected.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. IX.

PHILADELPHIA, FEBRUARY, 1902.

No. 5.

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All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

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Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave except *natural flowers* and the national flag.

FEBRUARY, 1902.

(Special Offering.—For Diocesan Missions.)

2. **Sexagesima** Holy Communion, 7 and 10.30 A. M. Servers, Snyder, Barrett.
Corporate Communion, Servers' Guild, 7 A. M.
3. **Purification B. V. M.** . . . Holy Communion, 9 A. M.
S. Ambrose Guild. Business Meeting, 8 P. M.
4. **Tuesday** Holy Communion, 7 A. M. Server, E. Shields.
S. Veronica Guild, 2.30 P. M.
5. **Wednesday** Mothers' Meeting, 7.30 P. M. Confirmation Classes, 8.15.
6. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
7. **Friday** Woman's Auxiliary, 2.30 P. M. Girls' Confirmation Class, 4 P. M.
Choir Rehearsal, 7.45 P. M.
8. **Saturday** S. Mary's Guild, 2 to 4 P. M.
9. **Quinquagesima** Holy Communion, 7 and 8 A. M. Servers, Hawthorne, Street.
Corporate Communion, S. Agnes' Guild, 7 A. M.
10. **Monday** S. Agnes' Guild, 8 P. M. Business Meeting.
Young Men's Club, 7.30 P. M.
11. **Tuesday (Shrove)** Holy Communion, 7 A. M. Server, Fertig.
S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
S. S. Teachers' Meeting, 7.45 P. M.
12. **Ash Wednesday** Holy Communion, 7 A. M. Server, Barrett.
9 A. M., Morning Prayer and Litany, followed by Holy Communion. Server, J. V. Merrick, Jr.
Evening Prayer, 5; Night Service, 7.30.
Mothers' Meeting, Confirmation Classes.
13. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
Junior Brotherhood S. Andrew, 7.30 P. M.
14. **Friday** Woman's Auxiliary, 2.30 P. M.
Girls' Confirmation Class, 4 P. M.
Choir Rehearsal, 7.45 P. M.
Brotherhood S. Andrew, 7.45 P. M.
15. **Saturday** S. Mary's Guild, 2 P. M. Service, 4 P. M.
16. **Sunday (1st in Lent)** Holy Communion, 7, 8 and 10.30 A. M. Servers, Street, Collinson, Goell.
Corporate Communion, Brotherhood S. Andrew.
S. Veronica Guild.
17. **Monday** Young Men's Club, 7.30 P. M.
18. **Tuesday** Holy Communion, 7 A. M. Server, E. Shields.
S. Veronica Guild, 2.30 P. M.
19. **Wednesday** Holy Communion, 9 A. M.
Litany Service, 5 P. M. Evening Prayer, 7.30.
Mothers' Meeting, Confirmation Classes.
20. **Thursday** Holy Communion, 7 A. M. Server, Fertig.
21. **Friday** Woman's Auxiliary, 2.30 P. M.
Girls' Confirmation Class, 4 P. M.
Choir Rehearsal, 7.45 P. M.
22. **Saturday** S. Mary's Guild, 2 P. M. Service, 4 P. M.
23. **Sunday (2d in Lent)** Holy Communion, 7 and 8 A. M. Servers, J. V. Merrick, Jr., Hawthorne.
Corporate Communion, S. Anna's Guild, 7 A. M.
24. **S. Matthias** Holy Communion, 7 and 9 A. M. Server, Barrett.
Young Men's Club, 7.30 P. M.
25. **Tuesday** Holy Communion, 7 A. M. Server, J. Shields.
S. Veronica Guild, 2.30 P. M.
26. **Wednesday** Holy Communion, 9 A. M. Litany Service, 5 P. M.
Evening Prayer, 7.30. Mothers' Meeting, Confirmation Classes, 8.15.
27. **Thursday** Holy Communion, 7 A. M. Server, Fertig.
28. **Friday** Woman's Auxiliary, 2.30 P. M.
Girls' Confirmation Class, 4 P. M.
Choir Rehearsal, 7.45 P. M.

The Rector's Letter.

DEAR FRIENDS—It has been the custom of the Church for many centuries to set apart the Forty Days immediately preceding Easter, in memory of the Forty days which our Blessed Lord spent in the wilderness in fasting and prayer, and in wrestling with the enemy of souls; and Churchmen have endeavored to distinguish these days, in some degree, from other days, by special acts of devotion and self-denial, with a view to the deepening of their spiritual life, and a closer following of their Lord and Master Jesus Christ.

Can we not in this spirit try to keep the approaching Holy Season more truly and more faithfully than in times past?

First of all, there must be union with Jesus through the right use of the means of grace. He has appointed certain means of grace in His Church through which it pleases Him to communicate Himself to us. These means are not to usurp His place; we are not to trust in them as though of themselves they could help us, but we are to look at them as His hands stretched out to draw us nearer to Him; like the rope that a man on the bank might throw to a man drowning in a river, as the means of reaching him, the means by which he might bring him into union with himself, and so draw him safely to land.

Have you ever been baptized? This is the appointed way by which Jesus brings those souls who have accepted Him and believed in Him into union with Himself. If you have never been baptized, you should not hesitate about seeking for this means of joining yourself to Christ

and becoming one of His members. But more probably, you have been baptized, although the grace you received then you allowed to die out until it was again revived within you by the Holy Ghost. You are thus already a member of Christ, and may claim those privileges which belong to you as such, although you have hitherto neglected them.

The first of these is Prayer. If your soul has been kindled into a new life by the operation of the Holy Ghost, the first thing it will betake itself to, is Prayer. Prayer is the constant, regular method by which the soul holds communion with its Maker; it is to the soul exactly what breath is to the body. One of your first determinations, therefore, must be to pray, and to pray regularly and earnestly. There can be no cross-bearing without it; but with it you can meet everything and endure everything.

Again, have you ever been confirmed? This is also a means appointed in the Church for the strengthening of the souls of Christ's people. It is a mistake to regard it simply as a ceremony where young people renew their baptismal vows. It is much more than this: it is an ordinance through which the Holy Spirit is given. If you have not been confirmed, when you hear that a Confirmation will be held, you should by all means give your name in among those who wish to receive it.

Highest and chiefest of all acts of communion with our Blessed Lord is the Holy Communion itself, in which in a mystery He so feeds the souls of the faithful with the spiritual food of His Body and

Blood that we become one with Him, and He with us. Seek to learn more of the true nature of this Holy Sacrament, and how you may draw near to receive It to your soul's health, and be sure that It is meant for *you*, if with a true penitent heart and a real faith that in It you will find Him Who is the True Bread of Life, you draw near to receive It. If you have in past years received It in a mere formal manner and without a genuine love for your Lord, bewail especially this sin by which you have profaned so holy a mystery.

And now let us take up our cross, whatever it may be, this coming Lent. What form of suffering or trial was there that Jesus did not of His own free choice undertake? Bearing the cross may cause you to be ridiculed, opposed, misunderstood, contradicted, despised; but did not He choose all these for your sake? It may compel you to restrain your bodily appetites, to give less time to idle occupations or to sleep; did not He undertake this when for your sake He fasted in the wilderness and spent whole nights in prayer? It may even lead you to separate yourself from friends; had not He to be an alien even from His brethren? In those temptations to sin, which you will find it so hard to resist, He shared when he suffered Satan to suggest evil to Him; and He will even sympathize with you when you feel spiritual coldness and a want of joy in religion, for He underwent even that sense of desolation when He cried upon the Cross, "My God, My God, why hast Thou forsaken Me?" Think how near He is to you in all your trials; however long and difficult your journey has yet to be, you never have to leave His side, nor

get away from the shadow of His Cross. He will be with you in life and He will be with you in death, for He has passed through that most awful and most unknown of trials, that in that dark valley you might fear no evil, for even there He will be with you.

Faithfully,
R. E. DENNISON.

PARISH AND NEWS NOTES.

The sympathy of the Parish is expressed for the Reverend Rector, at the death of his sister, Mrs. Samuel White, of Springfield, Mass., which occurred on January 28, 1902. Mr. Dennison attended the burial at Springfield on Friday, returning for the Sunday duty.

Following is a report of proceeds from Bazaar held at Institute Hall in December, 1901, for the Choir Outing Fund:

Receipts from Tickets . . .	\$ 43.80
" " Sales . . .	269.87
	<hr/>
Expend for Printing . . .	\$ 2.10
" " Purchase of	
goods . . .	41.34
" " Sundries . . .	2.00
" " Electric	
lighting . . .	3.00
" " Rent of hall . . .	12.00
	<hr/>
	60.44
Net profits of Bazaar . . .	\$253.23
Balance from last year . . .	11.00
	<hr/>
Cash in bank	\$264.23

Our Confirmation Service will be held on Wednesday evening, March 12. The Bishop of the Diocese, being unable to be present himself, has very kindly secured the Rt. Rev. Dr. Coleman, Bishop of Delaware, to act for him.

During Lent, mite chests will be distributed throughout the entire Sunday School, for the Children's Lenten Offering. Last year our school contributed a little short of \$170. This year, we are hoping enough interest may be created to increase our gifts to \$200—by no means an impossible aim if *all*—young and old—take enthusiastic interest.

There are a number of babies in the Parish, and children too young for the school. Will not parents help the cause of missions by taking a mite box for these? The Curate, Superintendent or any Teacher will gladly supply boxes.

The special offering during this month of February is for "Diocesan Missions." By this is meant, our parochial responsibility in carrying on the missionary work in our own Diocese—particularly the Convocation in which we are located, *i. e.*, Germantown.

At the last meeting of Convocation (January 21), most interesting reports were presented, showing the condition and progress of each mission for which an appropriation is made. Any one hearing of the work would be convinced that the largest gifts we can make could not be too much.

The best preparation for Easter Communion is the *real* observance of Lent and Holy Week. Spend much of Lent in *Church*. Search out *one* sin that disquiets and mars the spiritual life. Seek Christ in Holy Communion. Make the Easter Communion a real, a *genuine* Resurrection with Him.

On Sunday, January 19, the Sunday School anticipated the Patronal Festival, and held a hearty, inspiring Missionary Service, in connection with the plan suggested by the Sunday School Auxiliary. Hearty singing of missionary hymns, with addresses upon the burning theme of missions, by Rector and Curate, made up the service; and the offering, amounting to \$5.02, was given to the General Missions fund.

An edition of the "Spirit of Missions," to be called "Children and Missions," will be issued early in Lent, will be prolific in matter and illustrations suggestive of the title, and is designed, partly, to help increase the Children's Lenten Offering. The book will be full of interest to *all* Church-people, and sells for ten cents a copy. A number of our scholars will offer the book for sale, from house to house in the Parish, and for each copy sold, the child will receive a liberal commission, from the publishers, for the Lenten mite box.

Your Clergy ask that the children be kindly received, and liberally patronized. You will not regret the possession of the book.

A good and helpful resolution for Lent, for business people who cannot enjoy the privilege of daily service:

"I will not fail to attend an early Celebration each Sunday."

For those who can, in a measure, control their time:

"I will attend, in addition to Sunday, at least one Celebration, and several afternoon services each week."

S. Timothy's Day, our annual Patronal Festival, shared in part in the great neglect shown the other Holy Days. Even the Sunday in the Octave did not bring the numbers to the Altar who might reasonably be expected. 'Tis true, large numbers came to the later services to hear strange preachers; and it is to be hoped the Rev. Dr. Staunton's earnest plea for the greater love of our Lord in the Holy Eucharist may have set the thoughts of many to serious motion.

Surely, the reply to this burning inquiry cannot be, with Israel of old, "Our soul loatheth this light bread"!

May the holy Lenten-tide humiliate and make us deeply penitent and bring us often to our loving Saviour in the Blessed Sacrament of the Altar.

On January 23, Mr. Frank W. Kidd, vice-president, Philadelphia Branch of the Junior Department, Brotherhood of S. Andrew, visited the meeting of S. Timothy's Probationary Chapter, and addressed the boys.

Mr. Kidd's words were full of sound, practical advice, and his presence was an encouragement to the Chapter members. The sentiment is crystallizing, and it now looks as though the formation of a regular Chapter in the near future would be practicable. It is among the Directors' plans to secure some person conversant with the workings of the Junior Department to visit the boys each month during the winter.

At the stated meeting of the Vestry, held in January, Mr. Robert S. Strader was elected to that body, to fill out the unexpired term of

Mr. Charles J. Walton, deceased.

And at the same time, Mr. J. Vaughan Merrick, Jr., was elected delegate to the Diocesan Convention, in place of Mr. Walton.

Chime Ringers.

February 9—a. m., Stroud and Fawley; p. m., Mainwaring and Stirling.

February 16—a. m., Leewright and Barrett; p. m., Bartley and Stroud.

February 23—a. m., Stirling and Bartley; p. m., Fawley and Barrett.

March 2—a. m., Mainwaring and Stroud; p. m., Leewright and Bartley.

March 9—a. m., Barrett and Fawley; p. m., Stirling and Mainwaring.

Ash Wednesday Services.

- 7.00 A. M. Holy Communion.
- 9.00 " Morning Prayer, Litany and Penitential Office.
- 9.30 " Holy Communion.
- 5.00 P. M. Evening Prayer and Reading.
- 7.30 " Evening Prayer and Sermon.

During Lent.

Sundays.

- 7.00 and 8.00 A. M. Holy Communion.
- 10.30 A. M. Holy Communion. Feb. 16, March 2, 16 and 23.
- 10.30 " Morning Prayer. Feb. 23, March 9.
- 4.00 P. M. Service and Instruction. (Children.)
- 7.45 P. M. Evening Prayer and Sermon.

Work-Days.

- 9.00 A. M. Daily. (Wednesdays, Holy Communion.)
- 5.00 P. M. Daily. (Saturdays, 4 P. M.)
- 7.30 " Wednesdays only.

On Wednesdays, the Service at 5 o'clock will be Litany and Penitential Office, with reading.

A reading, helpful to the Christian life, will also be given each Friday afternoon.

Holy Days! What Are They?

Why Do We Observe Them?

No living voice has reached us with these queries; but the silent eloquence of empty pews speaks with more force sometimes than the human voice.

Holy Days are those days which the Church sets apart for special observance, to bring to mind the wondrous graces and virtues which God has, in times past, made manifest in the life and death of the Apostles and early Saints. Not counting the great festivals and fasts, there are about twenty-four Holy Days occurring during the year. For each one, the Prayer Book provides a special Collect, Epistle and Gospel—thus contemplating the observance of the day, by offering up the all-Atoning Sacrifice as a thanksgiving to God for the lives and examples of His Saints, and pleading that we may have grace to emulate their constancy in the Faith and virtues.

In our Parish, *two* opportunities are given for this special worship, after due notice has been given, upon each recurring Holy Day.

It is reasonable to excuse many whose daily duties call them away; as well as others, whose time is not at their own arranging. Yet, when these are duly accounted for, and we find but one faithful woman—sometimes, *no one*—at the 7 o'clock service, and perhaps one or two at 9 o'clock, our dear Lord's words come with intense force: "Were there not *ten* cleansed? but where are the *nine*?"

Now it would certainly seem that from a list of Communicants re-

ported at close on to 600, there are some who could and would so arrange their home duties, that they might at least worship God while the Holy Sacrifice is being offered up, even though they do not communicate; and further, by their presence, assist the Clergy in performing *their* highest duty. How many of our people pause to think whether or not any one will be, or was, present at such and such a time; or whether the priest was obliged to leave the Altar after the Creed, unable to proceed with his own Communion because *no one* was present?

Must a faithful server, or one or two people, more devout than the rest, be expected—nay, shall they be *allowed*—to be the only representatives of a large congregation who do not "think on these things"?

Parish Organizations.

THE SUNDAY SCHOOL.—Mr. R. S. Strader, Superintendent.

SERVERS' GUILD.—Mr. J. Hartley Merrick, Warden.

GUILD OF S. VERONICA.—Miss E. W. Burton, Warden.

WOMAN'S AUXILIARY.—Mrs. R. E. Dennison, Warden.

BRO. S. ANDREW.—Mr. R. S. Strader, Director.

S. ANNA'S GUILD (Mothers' Meeting).—Mrs. D. Rodney King, Warden.

S. AGNES' GUILD.—Miss E. C. Lambdin, Warden.

S. AMBROSE GUILD.—Mr. S. A. Hawthorne, Warden.

S. MARY'S GUILD.—Miss E. W. Burton, Warden.

JUNIOR BROTHERHOOD.—Mr. B. W. S. Stirling, Director.

Why Take Offense?

Probably no business—not even that pertaining to the Kingdom of God—is free from criticism. Probably errors in judgment or in methods may be found in all phases of life's work.

It has been said that no work in connection with the Church is as hard, physically, as that of the Sunday School. The principal explanation of this fact is, partly because a vast amount of work must be crowded into a comparatively brief period. Then, there are scholars of varying ages, gathered in different classes, all or nearly all assembled in one or two large rooms.

Order must be preserved; lessons pertaining to the Christian life are to be taught. This cannot be accomplished without working by a system, and part of the system must be *discipline*. As conduct becoming the gentleman and gentlewoman ought naturally to accompany religious training, certainly parents should gladly co-operate with our self-denying Sunday School workers, in seeing to it that their sons and daughters at least behave themselves with respect towards their teachers, and endeavor to benefit by the instruction given. It would seem that parents would be *glad* to be informed in cases of disrespect, inattention or disobedience, in order that they might co-operate with the school in reaching its highest aim. No doubt the hour on Sunday, when children are out of the way at home, is very pleasant; but the Sunday School is not merely a day nursery or reformatory, and if children attend, it must be distinctly understood that parents share the responsibility for the good

conduct of their child or children, and that conduct reports will be sent to them when necessary.

There is no cause for *offense* in these reports; they are printed so as to meet *all* cases. It is impossible for either the Chaplain, or Superintendent, or Teacher to make a personal visit as promptly as the need may demand.

A conduct report or suspension from the day school brings the parent to the school in an anxious endeavor to adjust the difficulty and have the child continue. Why? Because the knowledge is needed in earning daily bread. But when bad conduct, inattention or impudence in Sunday School is reported, offense is taken, no effort made to improve matters, and methods are criticised. Why? Because the teaching given *there* is only *spiritual*; because it is of eternal salvation, and that — Well, some people don't think that's much use just now.

The Mite Boxes.

Our children are at work. About 380 boxes have been distributed, and we hope for a marked increase in the offering over last year. This will not be difficult if each one strives for the best. Self-denial will be the greatest factor in increasing the offerings. The Rev. Dr. Duhring, Secretary of the S. S. Association in the Diocese, spent the afternoon of Sunday, March 2, in the school room, addressing the school upon this subject.

All mite boxes should be returned Easter Day, at 3.15 p. m. to the class teachers.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. IX.

PHILADELPHIA, MARCH, 1902.

No. 6.

S. Timothy's Church,

ROXBOROUGH,

Ridge Avenue above Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes *except Parish support.*

Services

Sundays: 7, 10.30 A. M., 4 and 7.45 P. M. 1st, 3d and 5th Sunday in month, also, 9 A. M., 2d and 4th Sunday in month, also, 8 A. M. (Holy Communion).
Work Days: daily, 9 A. M. Wednesdays, 7.30 P. M. Fridays, 5 P. M.

For other services, see Kalendar, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave except *natural flowers* and the national flag.

MARCH, 1902.

(Special Offering.—For Easter Festival and Decoration.)

2. **Sunday (3d in Lent)** . . . Holy Communion, 7, 8 and 10.30 A. M. Servers, Snyder, J. V. Merrick, Jr., Barrett.
Corporate Communion, Servers' Guild, 7 A. M.
Night Service, 7.45.
3. **Monday** S. Ambrose Guild. Business Meeting, 8 P. M.
4. **Tuesday** Holy Communion, 7 A. M. Server, E. Shields.
S. Veronica Guild, 2.30 P. M.
5. **Wednesday** Holy Communion, 9 A. M.
Mothers' Meeting, 7.30 P. M. Confirmation Class, 8.15.
6. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
7. **Friday** Woman's Auxiliary, 2.30 P. M. Girls' Confirmation Class, 4 P. M.
Choir Rehearsal, 7.45 P. M.
8. **Saturday** S. Mary's Guild, 2 P. M. Service, 4 P. M.
9. **Sunday (4th in Lent)** . . . Holy Communion, 7 and 8 A. M. Servers, Collinson, Street.
Corporate Communion, S. Agnes' Guild, 7 A. M.
Night Service, 7.45.
10. **Monday** S. Agnes' Guild, 8 P. M. Business Meeting.
Young Men's Club, 7.30 P. M.
11. **Tuesday** Holy Communion, 7 A. M. Server, Fertig.
S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
S. S. Teachers' Meeting, 7.45 P. M.
12. **Wednesday** Holy Communion, 9 A. M.
Mothers' Meeting, 7.30 P. M. Confirmation, 7.45 P. M.
13. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
Junior Brotherhood S. Andrew, 7.30 P. M.
14. **Friday** Woman's Auxiliary, 2.30 P. M.
Girls' Communicant Class, 4 P. M.
Choir Rehearsal, 7.45 P. M.
Brotherhood S. Andrew, 8 P. M.
15. **Saturday** S. Mary's Guild, 2 P. M. Service, 4 P. M.
16. **Sunday (5th in Lent)** . . . Holy Communion, 7, 8 and 10.30 A. M. Servers, Barrett, Collinson, Goell.
Corporate Communion, Brotherhood S. Andrew.
S. Veronica Guild.
17. **Monday** Young Men's Club, 7.30 P. M.
18. **Tuesday** Holy Communion, 7 A. M. Server, Fertig.
S. Veronica Guild, 2.30 P. M.
19. **Wednesday** Holy Communion, 9 A. M.
Communicant Class, 8.15.
20. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
21. **Friday** Woman's Auxiliary, 2.30 P. M.
Girls' Communicant Class, 4 P. M.
Choir Rehearsal, 7.45 P. M.
22. **Saturday** S. Mary's Guild, 2 P. M. Service, 4 P. M.
23. **Sunday (Next before Easter)** Holy Communion, 7, 8 and 10.30 A. M. Servers, Street, Hawthorne, J. H. Merrick.
Corporate Communion, S. Anna's Guild, 7 A. M.
Night Service, 7.45.
24. **Monday before Easter** . . Holy Communion, 9 A. M.
25. **Tuesday before Easter** . . Holy Communion, 7 A. M. Server, Fertig.
(Annunciation, B. V. M.)
26. **Wednesday before Easter** Holy Communion, 9 A. M.
Service of Preparation for Easter. Communion, 7.30 P. M.
27. **Thursday before Easter** . Holy Communion, 7 A. M. Server, J. V. Merrick, Jr.
28. **Good Friday** Services, 10.30 A. M., 12 M., 5 P. M.
29. **Easter Even** Services, 9 A. M. and 4 P. M.
30. **Easter Day** Holy Communion, 6, 7, 8 and 10.30 A. M. Servers, J. V. Merrick, Jr., Barrett, Hawthorne, J. H. Merrick and Goell.
Carol Service, 4 P. M.; Evening Prayer, 7.45.
31. **Monday in Easter Week** . Holy Communion, 9 A. M. Server, J. V. Merrick, Jr.
Donations for Hospital.
Election of Vestrymen, 5-6 P. M.

The Rector's Letter.

DEAR FRIENDS—The Holy Season of Lent is rapidly gliding by. We have reached its middle, and what have we to show that we have profitably improved its opportunity? It is a season of special grace; a time in which to bring forth the fruits of the Spirit. In the natural world, seed-time and harvest occur at fixed times, and the husbandman does not look for fruit at planting time, nor when he plants for results, until the seed has time to germinate, grow and mature. Apply this to our spiritual life. God implants His grace in our hearts, and looks for the fruits of that grace, not at once, but He looks for the signs of growth. We may have not been as diligent as we should, in the use of this holy season, in efforts to redeem misspent grace. There is yet opportunity to "redeem the time." Soon the Cross of Jesus will come more vividly before our eyes, and, with God's help, we shall more truly realize the awfulness of sin, and the dread sacrifice which it cost. Let us not suffer this blessed opportunity to pass without at least one great effort made to realize God's great love, and Jesus' boundless compassion. The world would have us pass lightly by the sorrow which He bore that its pleasures might not be interfered with. Yes, the world would cry "Peace, Peace, when there is no Peace." It would say, why strive; why struggle; in the end you will lose.

How can there be otherwise than a strife, if we are trying to do right? The fact is, we are too well satisfied with our own condition; to think we do enough of what is right, when every single feeling is enmity with

God. We are lulled to a calm repose by Him who is striving to gain us for Himself. Oh, do not trust that false and fatal security; burst the fetters of this prison, and ask yourself what your condition really is; ask yourself, although there be no conflict, *ought* there not to be one? See the way in which you indulge your temper, and see how God charges you to restrain it, and then say, ought there not to be a conflict? See the way in which you indulge avarice, ambition, covetousness; see how God has forbidden it, then say, ought there not to be a conflict? See the degree in which you are given to the world, in which you neglect your religious duties, your attendance upon Divine service, your communions; see what God expects of you here; and tell me, ought there not to be a conflict? Some, however, do feel this strife going on, who do cry out, "That which I do I allow not; for what I would, that I do not; but what I hate, that do I." Fight on, fear not; the harder the battle, the surer the victory; the more terrible the contest, the more sure the help.

There are many reasons why Christians get so little control over their sins and passions. Have you ever stopped to consider the cause? Perhaps you are too much taken up with the concerns and cares of this world, and therefore you do not succeed in conquering sin more. Remember S. Paul says, "No man that warreth doth entangle himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." May be, you pray perhaps in secret too little. We need much sharpening of our weapons for this warfare. If we spent more time

in conversing with God, we should oftener wear the palm of victory. Think of the whole nights in prayer which Jesus spent. Oh, the depths of that secret struggle! Thank God, you are allowed to suffer with Him; thank God that Christ has passed that strife before you; that He can tell and know your sufferings; that if you are His in the garden agony, His you shall be on the cross, His at the broken sepulchre, His on the Mount of Ascension, His when the throne is set for judgment, His in suffering, His in glory, His in life, in death, in all things. Pour forth, then, without a doubting thought, into His ear of pity, "By Thine agony and bloody sweat, by Thy cross and passion, Good Lord deliver me."

Faithfully,

R. E. DENNISON.

PARISH AND NEWS NOTES.

On Wednesday, March 12, the Rt. Rev. Dr. Coleman, Bishop of Delaware, at the request of the Bishop of the Diocese, will administer Confirmation in this Parish.

The service will be at 7.45 o'clock, the Confirmation candidates assembling in the S. Agnes' Guild room, at 7.30, promptly.

Evening Prayer will be said on that day at 5 o'clock.

On Thursday evening, March 20, the choir will sing in the Church at 8 o'clock, "The Last Night at Bethany." The words are by Mr. Joseph Bennett, the music by C. Lee Williams. A collection will be taken for the Choir Fund.

The Rev. Dr. Mackay-Smith, elected Bishop Coadjutor of the Diocese by the Special Convention held in February, has signified his acceptance of the election; and it is expected the Consecration will take place in Holy Trinity Church, Philadelphia, on the feast of SS. Philip and James (May 1).

For the quarter ended February 23, the Superintendent of the Sunday-school, reports forty-two scholars from the Main School classes on the Honor Roll. Of these, twenty-one have highest honors—perfect attendance, and no demerit marks of any kind. In the second class, there are seven whose attendance has been perfect, but *one* demerit mark stands against them. The third class comprises fourteen names, having either one absent mark or two demerits. Lack of space prevents publishing names.

The Communion music on Easter Day, at the 10.30 a. m. service, will be Gounod's "S. Cecilia;" and the anthem, "Worthy is the Lamb," from the "Messiah." (Handel.)

Continuing the Sunday night service through Easter Day, allows the making of the 4 o'clock service, an exclusively "Carol Service." A goodly selection of carols has been made, and the practicing begins on Sunday afternoon, March 9, at close of lessons.

At the Carol Service, Easter, owing to the large number of Sunday-school attendants, the entire upper part of the Church, and three seats below the cross-aisles, will be reserved for the school.

The privileges of S. Ambrose Guild are open to young men and boys, between the ages of sixteen and twenty years. Any baptized male attendant in the Parish, of this age is eligible to membership. There is no limit to the time he may continue in the Guild. A well-equipped Gymnasium, reading matter and cozy room and games provide pleasant and helpful recreation and associations. The expenses—in way of admission, dues and occasional assessments—are light. Full information can be had from the Chaplain, Rev. Mr. Lamb; the Warden, Mr. S. A. Hawthorne; the Secretary, Mr. Linwood Fawley, or any of the members.

On Thursday evening, February 27, Mr. Joseph E. De Cray, President of the Junior Brotherhood of S. Andrew in this Diocese, made a stirring address to the boys of our own probationary chapter. Arrangements have been completed for taking out the Charter, and making our Chapter a regular one, on March 13—after four months' probation. The boys are deeply interested.

Chime Ringers.

March 9—a. m., Barrett and Mainwaring; p. m., Bartley and Fawley.

March 16—a. m., Stirling and Stroud; p. m., Barrett and Fawley.

March 23—a. m., Bartley and Mainwaring; p. m., Stirling and Barrett.

March 30—a. m., Stroud and Lee-wright; p. m., Mainwaring and Bartley.

April 6—Fawley and Stroud; p. m., Mainwaring and Stirling.

Services on Easter Day.

6.00 A. M. Holy Communion.
7.00 " Holy Communion.
8.00 " Holy Communion.
9.00 " Morning Prayer.
10.30 " Holy Communion (Choral).
3.15 P. M. Assembling of Sunday School.
4.00 " Children's Choral Service and Lenten Offering Presentation.
7.45 " Evening Prayer and Sermon.

On Easter Monday.

9.30 A. M. Holy Communion.
Parish Donotion Day for S. Timothy's Hospital. Gifts will be received during the day in S. Agnes Guild room. Small gifts acceptable. Let everyone make a donation.
5 to 6 P. M. Annual election of four Vestrymen, to serve for three years.

The retiring members are renominated, as follows:

Messrs. J. Vaughan Merrick, Wm. H. Merrick, Wm. P. Stroud, J. Vaughan Merrick, Jr.

The Woman's Auxiliary.

Assistance is greatly needed in the sewing department of this work. Two meetings have been missed on account of the stormy weather, consequently the work has fallen somewhat behind.

Will not some of our women apply to the Warden, Mrs. Dennison, for garments which can be taken home and made up? The boxes must be sent off soon after Easter, so it will be readily seen how great is the need of additional help.

And further, the funds for the work are *very low*. Contributions of money are sorely needed; and which may be made through use of the Auxiliary envelopes, which will be furnished by the Warden on application. Small amounts will be gladly received. Apply at once: the need is urgent: the cause is Missions.

Are You Helping?

Remarks which have been made in late issues of the magazine respecting the duty of giving, have resulted in some increase in the number of those who take envelopes; but while this is encouraging, it is evident that our people, or at least many of them do not appreciate the obligation which rests upon all Christian people to contribute to God's service some proportionate part of their gains.

This obligation may be considered in different aspects. (1) Primarily and most important of all, no worship is complete if it does not include some evidence of self-sacrifice. We all know that from the most ancient times and in all nations worship is testified by gifts. The earliest account of it in the Bible is the offering by the two sons of Adam, Cain and Abel. That the offering of the two brothers was not equally acceptable to God was undoubtedly because in one it was not offered in the right spirit. Nevertheless, the offering was the external evidence of worship. This worship by or through offerings is a distinct characteristic of the Hebrew religion directed by Almighty God, Himself. That it is a prompting of Universal humanity to testify its dependence upon or gratitude to God (or to such gods or deities as it recognized), is clear from all history. The same prompting is shown when earthly rulers are approached by their inferiors, always gifts are presented when homage is offered.

(2) But beside all this, an obligation rests upon all of us, as Christians, to further the great object of the Christian Church, viz, to extend

the knowledge of the gospel to all people. Obviously this object is first served by maintaining our houses of worship and our clergy, for these are the centres from which the influence of religion must radiate in the social circle. The Jews were directed by God to do this by the system of tithes and "first fruit" offerings. One-tenth of their substance was to be devoted to the support of the priesthood, and beside this they were obliged to present offerings of various kinds on different occasions. Even before the founding of the Jewish Church, Abram offered a tithe to Melchisedek, King of Salem. The obligation therefore was not a part of Jewish ceremonial law, but the human acknowledgment of a universal obligation. Various texts might be quoted to show that our Blessed Lord meant to substitute for a rigorous rule, the free-will gift expressing the love of His disciples and their desire to partake of the work of His Church.

Lastly, let us recognize the value to ourselves of the willing spirit which makes us co-workers with Him. He who loves much gives much for the object of his love. Men, women and children are alike required to do something, to give something, to Him, for His work, be it much or little as their means permit, it must be *set apart*, not given out of what may be left after their own needs or desires are satisfied.

Now, if we will apply these conditions to the work of our Parish Church, and to the work of missions, near and far, we must feel that as a congregation we are not coming up to our duty, and that by that neglect we are seriously hindering

if not endangering the Church's work. If our seats were rented or appropriated to a few, so that the church building could be looked upon as a sort of club, the duty of supporting it and its priests and service would belong to those who occupied it. But this is not the case. There is no distinction of persons within its walls. All are free to come and worship, and are entitled to its ministrations in sickness or at the deathbed, in all its privileges of worship, its sacraments and its preaching. To maintain it, demands the united effort of all who worship, whether habitually or occasionally; and this effort must be voluntary, not enforced, and according to the way that God has blessed our efforts in our daily work.

It is true that a large sum is needed to keep up its standards, but it is the multitude of little rills flowing into it which make up the mighty river. So it is with church finance. If all give as they are able, and from the conscience, the treasury of God would be filled and overflowing.

We urge then, such an effort in this Parish. God has blessed us hitherto through many changes and chances. He blesses us now with abundant and well-paid work in the majority of cases. If some of those who have borne the burden with us in times past have been taken away, and are no longer bearing their part in parish support, there are others who have come and are coming to take their places in the ranks. Especially may it be hoped that our *young men*, who are to carry on the work after their elders are gone, will seriously consider these things; and by more liberal offerings recog-

nize their responsibility. It is not a healthy sign when appeals must constantly be made to supply "deficits." There should be no deficit, and there will not be, even for purposes outside our parochial limits, if *each* one will ask himself or herself, "how much can I give each Sunday to the offertory?" "How much can I set aside for missions or other outside objects each month?"

Holy Week.

Daily Celebrations until Good Friday—Monday and Wednesday at 9 o'clock; Tuesday and Thursday 7 o'clock.

Wednesday, 5 p. m., Litany and Penitential Office; and at 7.30, Evening Prayer, with an address, and devotions in preparation for Easter Communion.

The Good Friday Services will be Morning Prayer and Litany, the reading of Epistle and Gospel, and Sermon at 10.30 o'clock. At that Service an offering will be taken as usual, for Church work among the Jews.

From 12 to 3 o'clock, Meditations on the Seven Last Words, by the Rev. C. Frederick Brookings, Curate of S. Mark's Church.

Evening prayer at 5 o'clock.

There will be the usual opportunity for Holy Baptism, Easter Even, at 4 o'clock.

Have you some envelopes for systematic offerings for support of the Parish? The Rector will supply you, on application.

It is readily noticed, and very objectionable when the clergy mumble, or are indistinct about their part of service. And *because* certain of the services are sung, is no reason why the responses at others should not be given in clear, distinct tones.

AND WHEN receiving Holy Communion, if every one would kneel with head erect, so that faces could be seen, how much more seemly and reverent it would be! Through thoughtlessness, many persons bend the head and body so far over the rail as to impede the movement of the priest, and make it most difficult to administer the Sacrament of Christ's Blood, particularly. Kneel erect, and assist in guiding the sacred Chalice to the lips. Gloves should *never* be worn at the Altar rail.

DURING LENT, the Collect which follows, was quoted at the close of one of the sermons, and as certain ones asked its origin after service, it is printed here that any others who might desire to know of it, may have easier access.

"O Lord, take Thou my heart, for I cannot give it; and when Thou hast it, O, keep it, for I cannot keep it for Thee; and save me in spite of myself, for Jesus Christ's sake." *Amen.*

This is called the prayer of Fénelon, who was Archbishop of Cambray, and one of the most brilliant and devout of the French divines. He lived between 1651 and 1715 A. D. This little prayer is much used in devotional works.

IT MAY have been observed that notice was given last Sunday (Low),

of the keeping of the feast of the Annunciation B. V. M. on Monday, April 7, *because* March 25 falling in Holy Week necessitated such transfer. The reasons are as follows: A holy day, falling between Palm and Low Sundays, cannot be observed until the first vacant day thereafter, as the period of those two weeks is of a greater character. This year, Tuesday before Easter fell upon March 25 (Annunciation) and the Church was following our dear Lord along the Way of Sorrows. It would seem a rude interruption, to break off from the lessons of the Passion, and take up the glories of the Incarnation. But because it may happen that a festival cannot be kept upon the Kalendar date, it is not entirely eliminated—simply transferred to the first vacant day, which, this year, was Monday after Low Sunday.

The Sexton's House.

The Accounting Warden reported at the Vestry meeting held in Easter week, that this fund was still \$150 short; and that sum, long since paid to the contractors, had been borrowed from other funds specially pledged by the donors for different objects. Whether those who had promised contributions to this amount had forgotten, or were unable to fulfill their obligations, cannot of course be said. But it is necessary that a special effort be made to pay off this debt before our annual report to convention is made. Let each one of the congregation make an offering to this fund as promptly as possible. Surely a united effort will be successful.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. IX.

PHILADELPHIA, APRIL, 1902.

No. 7.

S. Timothy's Church,

ROXBOROUGH,

Ridge Avenue above Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes *except Parish support.*

Services

Sundays: 7, 10.30 A. M. and 4 P. M. 1st, 3d and 5th Sunday in month, also, 9 A. M., 2d and 4th Sunday in month, also, 8 A. M. (Holy Communion).

Work Days: daily, 9 A. M. Wednesdays, 7.30 P. M. Fridays, 5 P. M.

For other services, see Kalendar, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month. S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave except *natural flowers* and the national flag.

APRIL, 1902.

(Special Offering.—For Memorial Hospital and House of Mercy.)

1. **Tuesday in Easter week** Holy Communion, 7 A. M. Server, E. Shields.
2. **Wednesday** Holy Communion, 9 A. M.
3. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
4. **Friday** Holy Communion, 9 A. M. Server, J. V. Merrick, Jr.
5. **Saturday** Holy Communion, 7 A. M. Server, Barrett.
6. **Sunday (1st after Easter)** Holy Communion, 7 and 10.30 A. M. Servers, Street, Barrett and Snyder.
Corporate Communion, Servers' Guild, 7 A. M.
Evening Prayer, 4 o'clock.
S. Ambrose Guild, 8 P. M.
7. **Monday** Holy Communion, 7 A. M. Server, Fertig.
8. **Tuesday** S. Veronica Guild, 2.30 P. M.
9. **Wednesday** Evening Prayer, 7.30. Mothers' Meeting.
10. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
11. **Friday** Junior Brotherhood, 7.30 P. M.
12. **Saturday** Woman's Auxiliary, 2.30 P. M.
13. **Sunday (2d after Easter)** Choir Rehearsal, 7.45 P. M.
S. Mary's Guild, 2-4 P. M.
Holy Communion, 7 and 8 A. M. Servers, Collinson, Hawthorne
Corporate Communion, S. Agnes' Guild, 7 A. M.
14. **Monday** Young Men's Club, 7.30 P. M. S. Agnes' Guild, 8 P. M.
15. **Tuesday** Holy Communion, 7 A. M. Server, Fertig.
16. **Wednesday** S. Veronica Guild, 2.30 P. M.
17. **Thursday** S. S. Teachers, 7.45 P. M.
18. **Friday** Evening Prayer, 7.30 o'clock.
Mothers' Meeting.
19. **Saturday** Holy Communion, 7 A. M. Server, J. Shields.
20. **Sunday (3d after Easter)** Woman's Auxiliary, 2.30 P. M.
Brotherhood S. Andrew, 8 P. M.
Choir Rehearsal, 7.45 P. M.
S. Mary's Guild, 2-4 P. M.
Holy Communion, 7 and 10.30 A. M. Servers, J. V. Merrick, Jr., Goell.
Corporate Communion, Brotherhood S. Andrew.
21. **Monday** S. Veronica Guild, 7 A. M.
22. **Tuesday** Young Men's Club, 7.30 P. M.
23. **Wednesday** Holy Communion, 7 A. M. Server, Fertig.
24. **Thursday** S. Veronica Guild, 2.30 P. M.
25. **S. Mark, Evangelist** Evening Prayer, 7.30. Mothers' Meeting.
26. **Saturday** Holy Communion, 7 A. M. Server, J. Shields.
27. **Sunday (4th after Easter)** Junior Brotherhood, 7.30 P. M.
Holy Communion, 7 and 9 A. M. Server, Barrett.
Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
S. Mary's Guild, 2-4 P. M.
Holy Communion, 7 and 8 A. M. Servers, Hawthorne, J. H. Merrick.
Mothers' Corporate Communion.
28. **Monday** Young Men's Club, 7.30 P. M.
29. **Tuesday** Holy Communion, 7 A. M. Server, J. H. Merrick.
30. **Wednesday** S. Veronica Guild, 2.30 P. M.
Evening Prayer, 7.30. Mothers' Meeting.

The Rector's Letter.

DEAR FRIENDS—The sad neglect into which the observance of Ascension Day had fallen in the generation before us cannot be held against us of the present, though the day is by no means receiving at our hands the regard which it deserves. It was one of the results of the spiritual deadness of the last century, which led to the ignoring of almost all holy days and seasons except those which were in some way associated with worldly rejoicing or festivities. The consequence of this has been that we have almost lost sight of the great truth which that festival proclaims—our Lord's entrance, as our High Priest, into the Holy of Holies. One reason why this day has not been observed like the others is, of course, because the secular authority has not recognized it, and trade and traffic have entirely ignored it.

Now our Church has amply provided for the due observance of the Feast of our Lord's Coronation. The Prayer Book evidently places it on a level with Christmas Day. There are three Rogation Days before it, days of prayer and fasting, when Jesus Christ seems to say to us in the words of Elijah, whose translation into Heaven was a type of the Ascension, "Ask what I shall do for thee, before I be taken away from thee."

There is also a proper preface for a daily celebration of the Holy Eucharist through the Octave of the Festival, Proper Psalms and Lessons for Ascension Day itself—so that the blame for the neglect of Ascension-tide cannot be laid at the door of our Prayer Book, but to that of those, who in this, as in many other

respects, have not carried out its directions.

The Ascension is the day of our Redeemer's triumph. When He rose from the grave He rose as a Conqueror. "The Lion of the tribe of Juda" had "prevailed," had overcome death and hell; but His *visible* triumph was reserved to the Ascension, when He passed through the Heavens, amid adoring and wondering ranks of angels, to His Throne on the Father's right hand. "This was the joy set before Him when He endured the cross, despising the shame." But Ascension Day is something more than a day of triumph. We must not forget that as our blessed Lord came down from heaven to do a work for us—to suffer and to die; so he returns to heaven to do a work for us *there*. It was necessary that Christ should ascend upon high, not only because His withdrawal was requisite to make room for the righteousness which is by faith, but also that we might have an Advocate with the Father. As "for us men and for our salvation" He died and rose again, so also it was for our sakes He "ascended up far above all heavens," to plead the merits of His sacrifice before the Father's throne, as well as to enter into His own glory.

Ascension Day then reminds us of Christ as He is *now*, our great High Priest. This is a thought which should give us strength against temptation, that He is *now* interceding for us. A present truth is the strongest of all motives. He who was once the carpenter of Nazareth, pleads for us with the self-same hands, but pierced, with which once He toiled in the workshop of Galilee.

We should remember the dignity of our nature, quite independent of our outward circumstances; for Ascension Day is the day of its exaltation. We can look and see by faith, in the innermost glory, a human form, our Brother, Redeemer, Mediator, King, Judge. Remember also that to ascend, we need certain personal conditions. Not only must we be united to Christ by His sacraments, but also we must be striving to lead a pure and holy life, for "who shall ascend into the hill of the Lord; or who shall rise up in His Holy Place? Even he that hath clean hands and a pure heart, and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbor." We must be endeavoring, that is, to copy the life of Christ, in act, affection, thought and word, to be *qualified* to ascend with Him.

May God lead you to keep to the best of your power this day to His glory, and grant to us of His mercy that "like as we do believe His only begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend and with Him continually dwell, who with the Father and the Holy Ghost, liveth and reigneth one God, world without end."

Faithfully,

R. E. DENNISON.

Our children have sold among the parishioners, during the Lenten season, 286 copies of the children's number of *The Spirit of Missions*. It is hoped that many persons who bought the book, have been so well pleased, they will subscribe regularly for that helpful magazine, and so help the cause of missions.

PARISH AND NEWS NOTES.

A permanent organization of the Parish Chapter of the Junior Brotherhood of S. Andrew was effected on Thursday, March 13, 1902, at which time the Charter was received, and the vows made by each of the nine boys forming the Chapter. All of the boys, excepting three working in mills, attended the early Celebration that morning, in preparation for their permanent organization. Their work is to pray for, and to endeavor to help boys to lead better lives.

The annual meeting of the Sunday School workers was appointed to be held at the Church of the Holy Trinity, on Saturday, April 12, for the purpose of presenting the amount of the Diocesan Lenten offering. This is the twenty-fifth year of the Lenten offering—the "Silver Jubilee," and it is hoped the amount from the diocese will reach \$25,000.

On Easter Day, the children's Lenten offerings were presented at the Carol Service. The amount thus far, is \$173.50, and with several boxes yet to be heard from, and a special offering for some work amongst colored people in Charlotte, N. C., the sum total will exceed the amount of the offering last year by a gratifying margin.

The annual meeting of S. Ambrose Guild was held on Monday evening, April 7. The annual service of the Guild will be held on the eve of the Ascension, Wednesday, May 7. The preacher has not yet been selected.

A Bible class for men has been begun, under the direction of the Twenty-first Ward Conference, Brotherhood of S. Andrew. The class meets at the Institute, second floor, and is open to men of any of the parishes and their friends. These instructions are to be given during the spring, by the Rev Charles W. Robinson, Chaplain, Philadelphia Local Assembly, and are to be held on Tuesdays, April 22, May 6 and 20, at 8.15 p. m., and last exactly one hour. Several of our men have attended the Brotherhood class at the Church House, and speak of Mr. Robinson's instructions as very helpful. The first class was held on April 8.

The Rev. Dr. Mackay-Smith will be consecrated Bishop Coadjutor of the Diocese on May 1, S. Philip and S. James' Day, in Holy Trinity Church, Philadelphia. The Rev. Mr. Dennison has been asked to act as master of ceremonies at the service.

The local chapters, Brotherhood of S. Andrew, will entertain the Philadelphia Local Assembly at the Conference on June 5, 1902. Service and Conference will be held at S. Timothy's. It is expected that about two hundred Brotherhood men will be present.

Of ninety-four schools in the diocese, contributing to the Advent offering (1901), for relief of the fire sufferers in Jacksonville, Fla., S. Timothy's ranks with four others, in twentieth place. Our offering was \$29.72—more than twice the amount of the previous year.

One of our Sunday School teachers has been in correspondence with the principal of S. Elizabeth's school for Indian children, at Standing Rock Reserve, South Dakota, in Bishop Hare's jurisdiction. Several letters have been received from young Indian boys and girls, some written beautifully. Although we cannot show the handwriting, we give an exact copy of two of the letters, written by pupils in the Second Reader Grade:

"The Village blacksmith is to make things for the people. The black smith is a strong man so he can work there and he make the horses shoes to ware the horses. And when the black smith cut the iron he use his heavy sledge so he can cut the iron." This is from James Flying Horse.

Annie Red Horse writes the following:

"My dear Friend.

"I think we are doing nicely this month. I am happy to-day to tell it. Are Easter dresses are very beautiful made. This is a writing day so we are writing letter or story which may we please it.

"Yesterday we had our Missionary work again I like the missionary work very much."

With Easter Day, the Sunday night service was discontinued for the summer. The Evening Prayer will be sung, until June, at 4 o'clock.

The Convocation of Germantown, in which this Parish is located, will hold the annual meeting, for the making of appropriations, on Tuesday, April 15, at 3.30 p. m., at the Church House, Philadelphia.

The Parish Vestry.

At the election, held this afternoon to elect four vestrymen for the term of three years, the following named gentlemen were elected: Mr. J. Vaughan Merrick, Mr. William H. Merrick, Mr. William P. Stroud and Mr. J. Vaughan Merrick, Jr.

ROBERT S. STRADER,
JAMES O. HOLGATE,
Tellers.

March 31, 1902.

At the annual meeting of the Vestry, held Friday evening, April 4, 1902, the following were elected for the ensuing year:

Secretary.—Mr. Aug. R. Andrews.
Accounting Warden.—Mr. William P. Stroud.

Registrar.—Mr. J. Vaughan Merrick.

Lay Deputies to the Diocesan Convention.—Mr. J. Vaughan Merrick, Mr. John J. Strader and Mr. J. Vaughan Merrick, Jr.

Sexton.—Thomas H. Bailey.

Board of Managers St. Timothy's Hospital.—Mr. William H. Lush, Mr. George C. Bowker, Mr. John H. Dearnley, Mr. Edward H. Preston, Mr. Peter Liebert and Mr. Robert Hey.

Mr. Adolphus F. Spitzli was elected a member of the Vestry in place of Mr. Frederick M. Campbell, resigned on account of removal from the Parish.

The Rector appointed Mr. J. Vaughan Merrick, Rector's Warden.

AUG. R. ANDREWS,
Secretary.

The Vestry is now composed of the following gentlemen, who have

been elected to serve until Easter Monday of the years named below:

1903.—Mr. Augustus R. Andrews,
Mr. Frederick Loos,
Mr. Robert S. Strader,
Mr. Adolphus F. Spitzli.

1904.—Mr. William H. Lush,
Mr. John J. Strader,
Mr. Walter G. Baumann,
Mr. Thomas G. Cope.

1905.—Mr. J. Vaughan Merrick,
Mr. William H. Merrick,
Mr. William P. Stroud,
Mr. J. Vaughan Merrick, Jr.

Chime Ringers.

April 13—a. m., Bartley and Stirling; p. m., Mainwaring and Fawley.

April 20—a. m., Barrett and Stroud; p. m., Stroud and Mainwaring.

April 27—a. m., Mainwaring and Fawley; p. m., Barrett and Bartley.

May 4—a. m., Leewright and Barrett; p. m., Stirling and Fawley.

May 11—a. m., Stirling and Stroud; p. m., Bartley and Mainwaring.

Young men of the Parish, who would like to learn chime ringing, will be gladly welcomed; and they may confer with the Rev. Mr. Lamb, or with Mr. William T. Stroud, at any time, and opportunity will be given.

Owing to the meeting of the Convocation on April 15, the monthly service for the Guild of S. Veronica, which would otherwise be held on that day, will be omitted.

Varia.

THE EASTER SERVICES were largely attended and very inspiring; the music was good throughout the day. Gounod's "S. Cecilia" being effectively sung at mid-day, and Handel's "Worthy is the Lamb," both morning and evening. The children's Carol Service at 4 o'clock was hearty, many carols were sung, and the church was crowded.

But the feature of Easter was the Communion; the number, including the Octave, being greater than at any time in many years. At 6 o'clock, 230 persons presented themselves; at 7, there were 112; at 8, twenty-six, and at 10.30, twenty-one received; making a total for the day 389; while during the week, including the private communion of sick people, the sum total was brought to 409. Considering the many changes in the personnel of the congregation, together with illness and absence, there is cause for much gratitude at so healthful a record.

PERHAPS AFTER all, many souls who seemed to be *dead*, were only sleeping. Let us hope they have really "risen with Christ," and will continue *raised*, showing themselves more often at His Altar throne. A soul must be in a deplorable condition, who does not keep risen life within by means of often receiving the heavenly food. Certainly once each month is not too often to receive Jesus in the soul! For many, it is too *seldom*! "I am not good enough," is the lame excuse; but "How can you expect to be good, if the means are not used?" We may—most likely many of us will—be called away by death, while we are yet "not good enough!" Oh, the

opportunities of the living! The blessed privileges of those who are truly "risen with Christ!"

BUT, ADMITTING ourselves to be sinful (!) Shall the keeping away from God's saving grace be understood as expressing the desire to continue in sin? Why not pray for an enlightened faith, and the power to realize that, since our Lord died for sinners, not righteous people—so He wills that those same sinners for whom His precious blood was shed, shall be *cleansed*—made clean—by and through His blood, and united more closely to Him. How well spiritual writers teach us to pray, "O Lord, my guilt makes me *fear* to come, yet makes me not *dare* to stay away; for where else can I be cleansed from all my sins?"

"LET ALL THE PEOPLE say, Amen." The 106th Psalm ends with these words; and we may find many similar directions throughout the Prayer Book, concerning the people's part in the services. It is very clear they are to *respond* in certain appointed places. Yet, there are many times, at the week-day services, and even the early Celebrations on Sundays, when the officiating priest can hear absolutely no sound, and in reading the Psalms, for example, often has to assume the people have read their part, by allowing sufficient time to elapse, before taking up the following lines. A striking illustration of the weakness of responses was found on Easter Day at the early services, when, although the attendance was large, it was with difficulty any of the responses, confession or sanctus, was heard at the Altar.

III. EXTRA PAROCHIAL OBJECTS.

DIOCESAN.

Episcopal House	\$111 90	\$94 05
Episcopal Conv. Fund...		32 82
Diocesan Missions	136 21	173 25
Deaf Mute Missions	12 00	12 00
S. Timothy's Hospital...	666 09	676 47
Disabled Clergy Fund...	65 75	65 75
Episcopal Hospital.....	1 00	2 00

EXTRA DIOCESAN.

Nashotah	63 04	64 09
Free and Open Church Association	45 65	47 15
Foreign Missions		
Domestic Missions	611 75	583 29
Jewish Mission		81 42
Woman's Auxillary.....	38 67	44 82
Sunday School Mission offering	203 57	218 07

Total for extra parochial objects\$1955 63 \$2045 18

IV. SUMMARY.

Current expenses and poor	\$5381 83	\$5427 66
Parochial objects	2675 24	2809 46
Extra parochial objects. 1955 63		2045 18

Totals\$10012 70 \$10282 30

The Endowment Fund in the hands of the Trustees (the "Society for the Advancement of Christianity in Pennsylvania") remains as before:

Choir Prize Fund	\$500 00
Endowment Fund	27589 44
And the offerings as above, not yet transferred	161 23

Total \$28250 67

The valuation of the real and personal estate belonging to the Church Corporation, was in 1901 \$96000 00

To which must be added for completion of Sexton's house and added endowment 1500 00

Total \$97,500 00

The debt of \$500 reported last year has been paid off and is included in the expenditures for Sexton's house. The only encumbrance is a building mortgage on the Club and Institute of \$5,000.

The above report covers receipts for only fifty-one Sundays, but the expenditures are for a full year.

The Senior Chapter, B. S. A., will hold the regular monthly meeting on Friday, May 16, at eight o'clock.

The S. Agnes' Guild monthly business meeting will be held on Monday evening, May 12, at eight o'clock.

Brotherhood of St. Andrew

ROBERT S. STRADER, DIRECTOR.

The year closes with eleven full members and four probationers. During the year the meetings as a whole have been well attended, and besides the Bible Talks a Social Half Hour has been introduced. The Chapter has assisted at services where needed and has supplied two Vestrymen, a Superintendent, two assistants, and one male teacher for the Sunday-school; has taken part in the Sectional Conference and entertained that gathering in turn, in September. The cash receipts have consisted only of dues, which have been paid for running expenses. Receipts for the year were \$18.68 and expenditures \$13.17. During the year a Junior Chapter of the Brotherhood was formed with Mr. B. W. S. Stirling as Director, and has a membership of nine boys. The Chapter meets twice a month (second and fourth Thursdays). There are no dues, expenses being met by voluntary contributions placed in a box provided for that purpose. The meetings are well attended, and the boys are much interested, and are doing a good work. The outlook is most encouraging.

The Junior Chapter, B. S. A., will meet on Thursdays, May 8 and 22, at eight o'clock.

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for His own holy purposes; and whatever of ignorance, or weakness, or mistake was mingled with it will drop away, as the withered sepals drop away when the full flower has blown.

—Frederic W. Farrar.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." Nehemiah iv: 17.

VOL. IX.

PHILADELPHIA, MAY, 1902.

No. 8.

S. Timothy's Church,

ROXBOROUGH,

Ridge Avenue above Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

Services

Sundays: 7, 10.30 A. M. and 4 P. M.
1st, 3d and 5th Sunday in month, also, 9 A. M., 2d and 4th Sunday in month, also, 8 A. M. (Holy Communion).

Work Days: daily, 9 A. M. Wednesdays, 7.30 P. M. Fridays, 5 P. M.

For other services, see Kalendar, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave except natural flowers and the national flag.

.... The Kalendar

MAY, 1902.

(Special Offering.—For Parish Improvements and Repairs.)

1. **SS. Philip and James** . . . Holy Communion, 7 and 8 A. M. Servers, J. Shields, Barrett.
2. **Friday** Evening Prayer, 5 P. M.
Choir Rehearsal, 7.45 P. M.
4. **Sunday (Rogation)** . . . Holy Communion, 7 and 10.30 A. M. Servers, Street, Goell.
Corporate Communion, Servers' Guild, 7 A. M.
5. **Monday (Rogation)** . . . Business Meeting, S. Ambrose Guild, 8.15 P. M.
6. **Tuesday (Rogation)** . . . Holy Communion, 7 A. M. Server, E. Shields.
S. Veronica Guild, 2.30 P. M.
7. **Wednesday (Rogation)** . . . Evening Prayer, 8. Anniversary Service, S. Ambrose Guild.
8. **Ascension Day** Holy Communion, 6, 7 and 9 A. M. Servers, Goell, J. H. Merrick, J. V. Merrick, Jr.
9. **Friday** Holy Communion, 9 A. M.
Choir Rehearsal, 7.45 P. M.
10. **Saturday** Holy Communion, 7 A. M. Server, Barrett.
11. **Sunday (after Ascension)** . Holy Communion, 7, 8 and 10.30 A. M. Servers, Collinson, Hawthorne, Barrett.
Corporate Communion, S. Agnes' Guild, 7 A. M.
12. **Monday** Holy Communion, 9 A. M. Server,
13. **Tuesday** Holy Communion, 7 A. M. Server, J. Shields.
14. **Wednesday** Holy Communion, 9 A. M. Server,
15. **Thursday** Holy Communion, 7 A. M. Server, Fertig.
18. **Whitsunday** Holy Communion, 7, 8 and 10.30 A. M. Servers, J. V. Merrick, Jr., Hawthorne, J. H. Merrick and Goell.
19. **Monday** Holy Communion, 9 A. M. Server,
20. **Tuesday** Holy Communion, 7 A. M. Server, Fertig.
21. **Wednesday** Holy Communion, 9 A. M. Server,
22. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
23. **Friday** Holy Communion, 9 A. M. Server,
24. **Saturday** Holy Communion, 7 A. M. Server, J. V. Merrick, Jr.
25. **Trinity Sunday** Holy Communion, 7, 8 and 10.30 A. M. Servers, Collinson, Street, Snyder and Barrett.
27. **Tuesday** Holy Communion, 7 A. M. Server, J. Shields.
29. **Thursday** Holy Communion, 7 A. M. Server, Fertig.

The Rector's Letter.

DEAR FRIENDS:—In last month's letter we spoke of the Feast of the Ascension—how important it was, and how sadly it has been neglected in times past, and how through this neglect the great doctrine of the Ascension has become obscured. Not so, however, with regard to the next great Festival which so soon follows, viz: Whitsun Day. This is one of the "three times," when all are to make their Communion—Christmas and Easter being the other two. Of course, the old rule which provided for this, intended these three times to be the minimum. Apart from the sublime doctrine of the Feast, Whitsun Day ought to be a day of real thanksgiving, to the members of S. Timothy's. Being the anniversary of the emancipation of this Parish from the tyranny of the pew-system, our joy should be commensurate with the blessing so great a privilege brings with it. We should rejoice that the example of S. Timothy's has been so largely followed in many places. Year by year, the number of Parishes adopting the free system increases slowly, yet surely. The Twenty-sixth Annual Report of the Free and Open Church Association shows how and where this increase is, and reports that the present number of free churches and chapels is 87 per cent for the whole country. This is very gratifying to those who so warmly advocate the cause, and encouraging to us who have so steadily practised it. Let us all remember that free seats imply free offerings, or rather offerings liberally and freely made. Free-will offerings are not simply the alternative for pew rents, as is often mistakenly supposed. The two ideas

should never come before the mind at the same time. One does not take the place of the other. The two systems are utterly at variance. To urge a person under the free system to give through the offertory what he would give under the other system as pew rent is bad every way. The motive of free-will offerings is one directly inspired by a divine sense of duty towards Almighty God. Whereas, the other can never take a higher plane than that of a simple commercial transaction—so much benefit or privilege for so much money. A church of God in which all the sittings are free, is the normal condition. Sittings let out for hire are a perversion of this. Under the normal state of things we are urged to give, not only for the maintenance of the church's work, but for all purposes that are brought before us, such as Missions, the support of homes, hospitals, the education of the ministry, and such like, according to the ability which God giveth us; not measuring our gifts by that of others, or comparing ourselves with others, sometimes to our shame, and thus neither forego giving at all or going beyond our ability.

When we remember that all our offerings are made directly to Almighty God, and in this light regarding them as thank-offerings for our "creation, preservation, and all the blessings of this life; but above all, for our redemption by our Lord Jesus Christ," there will be little danger of our being niggardly or dishonest, because we shall feel that we are acting as in His sight Who gives us all things, and without whose ever-watchful mercy we would not care to live. Faithfully,

R. E. DENNISON.

PARISH AND NEWS NOTES.

Members of S. Ambrose Guild will attend their Twenty-fourth Anniversary Service, on Wednesday, May 7—Eve of Ascension—at 8 p. m. The special preacher will be the Rev. William Bernard Gilpin, Curate, Church of the Ascension, Philadelphia.

Amount of offerings from Mite Boxes of the Babies' Branch, Junior Auxiliary, presented from this Parish, was \$5.05, an increase over amount of last year. Mrs. T. Cecil Andrews is in charge of these boxes for the Parish.

With this number, the publication of the MESSENGER will be discontinued for the summer months, to be resumed with the October number.

The feast of our Lord's Ascension occurs on May 8 this year. Let us not lose sight of the meaning of that great day, and prepare our souls during the Rogation-tide for our Communion on Ascension Day. A little effort will be followed by helpful results. There will be celebrations on that day at 6, 7 and 9 o'clock.

Following precedent, arrangements must soon be made for the Annual Outing of the Sunday School on July 4.

In order to give the children the pleasures of that occasion, a canvass of the Parish must needs be made to secure the necessary funds. Fully \$200 will be required if former plans are to be followed. To collect that sum a vast amount of labor, and

much sacrifice on the part of the solicitors, are demanded; therefore, each member of the Parish is now asked to be prepared to make a contribution when called upon—early in June—for this object, and not ask of the solicitor a second and third call, which is often embarrassing, and at the same time perplexes those who have the charge of the work. And please do not promise to send a gift and then *forget to do so*. It is impossible to work out the details, and place the many orders for the day, until a fair estimate of the amount of money forthcoming can be made. The heavy responsibility for the success of this event rests upon the shoulders of but a few, and so the hearty and prompt co-operation of each one is earnestly asked.

On another page will be found the financial report for the past year. There are some points in it which deserve our consideration. Practically the income has been sufficient to pay all current expenses, because the apparent deficit (\$45) would have been made up if the early date of Easter Day had not made our year consist of only fifty-one Sundays. But the offerings made for Diocesan Missions and for the Convention Fund were not sufficient to meet the demand made on the Parish, and some sixty dollars have therefore been drawn from the general account. Then the unusually small amount given by the Sunday School (\$78.45 against \$121.38 last year), exclusive of its missionary offerings during Advent and Lent, has caused a draft upon a balance of previous year of some

ninety dollars to defray its expenses. This balance is now exhausted. This feature of the report should be the means of impressing upon those in authority and upon parents and children the great value of *systematic offerings* to the children of the school, and to the members of Bible classes. It is there, in the nursery of the church, that proper training can most readily be given, and a habit formed which will be lifelong. It is matter for encouragement that all debt has been cleared off and the sexton's house paid for; the only amount due upon its account having been borrowed from another fund, as mentioned in our last issue; and it is understood that since then nearly all of this has been paid in by subscribers.

REPORTS of PARISH WORK

For Year ending May 1, 1902.

THE WOMAN'S AUXILIARY.—Mrs. R. E. Dennison, Warden.—Beginning November 1, there have been twenty-three meetings of the Auxiliary this season. Those who have done the cutting and sewing have worked faithfully, and the result is the completion of three hundred and fifty-eight garments.

In January a box containing one hundred and one garments and some books was sent to Grace Mission, near Asheville, N. C. Value, \$30.

In April, one barrel, sent to the same Mission, contained two hundred and fifty-seven garments, papers and some half-worn clothing. Value of barrel, \$63.00.

Several donations of material and money have been received. A contribution of \$7 was sent to the Twing Memorial Fund, and a scholarship of \$25 to Bishop Graves for school in Shanghai.

FINANCIAL REPORT.

RECEIPTS.	
Balance, May 1, 1901	\$6 95
From Accounting Warden	38 61
Donations	13 42
For Twing Memorial Fund	7 00
Foreign Scholarship	25 00
	<hr/> \$90 98

EXPENDITURES.

Foreign Insurance and Contingent Fund	\$6 00
Domestic Contingent Fund	2 00
Contribution to Twing Memorial Fund	7 00
Material	34 58
Scholarship	25 00
Express Charge	25
	<hr/> \$74 83
Balance	16 15

United Offering, Mrs. Craig Conover, Treasurer, \$31.03.

YOUNG WOMAN'S BIBLE CLASS.—\$5 sent to Mrs. Alston, N. Carolina. One box of clothing to Bishop Nelson. Value \$35, containing one hundred and fifty garments. Lenten work.

S. MARY'S GUILD.—Box sent to Grace Mission, North Carolina, May 1, 1902. Value, \$22.40. United Offering, \$1.76.

S. ANNA'S GUILD (Mothers' Meeting).—Mrs. D. Rodney King, Warden.—Several notes have appeared in the MESSENGER during the winter, but it is very encouraging to the Warden to be able to continue the reports of the weekly meetings after the Church service, and the active work continuing. During the Lenten season, as many mothers as could, gave extra hours to fill the orders sent to us. The stormy winter and sickness kept some from regular attendance, many living at a distance.

The work will be brought to a close May 7, with the earnest hope that all may continue in the good work should we be permitted to meet in the autumn. For the respectful and kind attention from all the members the Warden gives her thanks.

Since October, 1901, to May 1, 1902, fifteen comfortables were made to order, twelve patch works were quilted, fifty-one yards of carpet prepared for weaving, ten bed-pads made for S. Timothy's Hospital; \$30, the profits of this work, was offered at Easter for choristers' cassocks; \$5, by dime contributions, for the Parish MESSENGER, and \$5 for a scholarship at St. John's College, Shanghai, China.

GUILD OF S. VERONICA.—The S. Veronica's Guild has met regularly since October, 1901, when our present year's work began.

We have progressed steadily but not rapidly with the work, as it is not work that can be quickly executed.

Some of the articles mentioned below are to be completed before the Guild closes. This is the first Guild to begin work, and the last to close, as there is always important work on hand. There have been several new members, whom we are happy to have enter the Guild.

Work Done.—One priest's amice. One server's alb. One crucifer's alb. One fair linen cloth for a convalescent home. Two fair linen cloths for the Rt. Rev. C. K. Nelson. One linen veil and corporal, for the Rt. Rev. C. K. Nelson. One dozen purificators, for the Rt. Rev. C. K. Nelson (not all sent yet). One violet super-frontal for the Rt. Rev. C. K. Nelson. Four stoles for Mr. Jackson (a candidate for Holy Orders). One pair orphreys for a Mission in Oregon. Transferred and made over white silk super-frontal for S. Timothy's. Our new green super-frontal and pulpit fall, nearly completed.

Money Receipts for last year.... \$138 87
Expenditures 103 74
Balance 35 13

S. AGNES' GUILD.—*Miss E. C. Lambdin, Warden.*—The regular monthly meetings of the Guild have been fairly well attended. Recreation meetings have been held, and during Lent weekly meetings for sewing. Fifty-nine garments were made for The House of S. Michael and All Angels, West Philadelphia. Value, \$11.50. \$5 was contributed to S. TIMOTHY'S MESSENGER.

The singing class connected with the Guild, under the direction of Mr. Wadlow, has done good work and has been much enjoyed by its members.

The Treasurer's report of S. Agnes' Guild:

Balance from last year.... \$12 84
Receipts during year 62 40
\$75 24
Expenses during the year... \$52 43
Balance on hand 22 81
\$75 24

S. MARY'S GUILD.—S. Mary's Guild began the year 1901-02 on October 19. Many of the girls have been faithful in attendance and in sewing for the poor white people of North Carolina. Some members even found their way to the Guild on Saturday, February 22, the day after the great sleet storm. There have been sixty-five garments made and one bed quilt; all valued at \$22.40.

The Guild closed on Saturday, April 26, 1902.

The girls who have not missed a day are Lavinia Yarnell, Emilie Seidor, Elsie Currie, Elsie Yarnell.

RECEIPTS.
Balance in hand..... \$0 93
Offerings each Saturday.. 11 06
Gifts from friends..... 5 22
\$17 21

EXPENDITURES.
Contributions to Parish
MESSENGER \$2 00
United Offering 1 76
Material and other expenses 11 59
Balance in hand..... 1 86
\$17 21

Value of Box \$22 40

S. AMBROSE GUILD.—*Mr. Samuel Hawthorne, Warden.*—The rooms have been open two evenings a week regularly during the season.

The membership has been increased during the year and now numbers about thirty.

Revenues have been derived from dues paid monthly, and from assessments levied for special purposes.

Balance May 1, 1901.... \$2 80
Receipts. Play 53 50
Collection in Church..... 3 72
Dues, etc. 20 02
\$80 04

EXPENDITURES.
S. TIMOTHY'S MESSENGER.. \$2 50
(Balance of pledge of \$5 for 1901.)
Church (repairs, etc).... 5 00
Play 13 73
Anniversary 19 50
Incidentals 33 45
Balance May 1, 1902.... 5 86
\$80 04

THE SERVER'S GUILD.—*Mr. J. Hartley Merrick, Warden.*—This department of work is carried on entirely on spiritual lines. The membership during the year has averaged ten, and the appointments have been kept with much of credit to the several members. A monthly Corporate Communion is attended by nearly all.

The only source of revenue is the small monthly dues, which, with some special gifts from individual members, has enabled the pledge of \$10 toward the Altar Candles, and \$4.50 for support of the MESSENGER for 1901.

THE SUNDAY SCHOOL.—*Mr. Robert S. Strader, Superintendent.*—The enrollment is about three hundred and fifty,

with twenty-nine officers and teachers. Our Lenten Offering, amounting to \$186.50 represents the self-denial of the scholars and does not include the offerings of the school on the Sundays in Lent.

The financial report is included in the Parish report, but the special work of the school aside from self-support, consists of a monthly offering for support of the Parish MESSENGER; \$29.92 for Jacksonville fire sufferers (Advent offering); \$5.02 to general Missions; \$21.02 for Diocesan Missions, and \$10 for colored work at Charlotte, N. C., which is included in the Lenten offering.

IMPROVEMENTS AND REPAIRS.—The attention of the congregation is called to the extensive repairs that have recently been undertaken about the Church and Parish House. These repairs are absolutely necessary for the preservation of the property. A large amount of painting has been done; in fact, all the outside wood-work has received two or three coats. This item alone will cost \$165. Much of the stone work had to be repointed, some flooring renewed, and the upper gate in the Church wall rebuilt. The slate has all been examined and put in good condition, and tin work repaired and painted. All of the above will probably cost at least \$250.

PAROCHIAL REPORT

For Year ending May 1, 1902.

Baptisms, infants, 34; adults, 3..... 37
Confirmed, male, 15; female, 19..... 34
Communicants—
Added, new 34
By transfer 12
Died 6
Removed 17
Dropped 9
Present number 610
Marriages 10
Churchings 7
Burials 20
Public services (Sundays, 226; other days, 652) 878
Holy Communion 326
Children Catechised, every Sunday. 20
Sunday School officers and teachers... 350
Sunday School scholars 350
Other Parish agencies—
Brotherhood S. Andrew 12
S. Ambrose Guild 30
S. Agnes' Guild 60
S. Mary's Guild 110
S. Anna's Guild (Mother's Meeting).. 65
Woman's Auxiliary (Active)..... 25
Servers' Guild 10
S. Veronica Guild 30
Workingmen's Club 125
Number of sittings in Church 450

Report of the Finances from Easter Monday, April 8, 1901, to Easter Monday, March 31, 1902:

I. GENERAL FUND.

Receipts from—
Plate collections.....\$1931 15
Weekly envelopes..... 1562 34
Choir Fund offerings.. 177 09
Choir Prize Fund..... 20 00
Poor Fund offerings.. 92 60
Endowment Fund interest 1466 85
For care of burial lots. 94 00
Rentals and use of organ 37 80
Total receipts for current expenses and poor \$5381 83

Expenditures for—
Clerical stipends\$2800 00
Organists\$754 07
Music scores.. 61 03
Choir boys' prizes 143 50
Choirmen 237 34
Water motor rent 25 00
Care of organ.. 50 00
Washing cottas. 61 48
Total for music \$1324 32
Poor of the Parish 272 60
Sexton and help 411 25
Sexton sundries 25 29
Washing vestments 10 00
\$446 54
Water rent (ex. motor) 64 30
Taxes, Rectory and Sexton... 44 73
Insurance 10 13
Coal 201 38
Gas 143 10
Candles 13 56
\$572 20
Wine for Holy Communion 12 00
Total expenditures \$5427 66

II. PAROCHIAL OBJECTS.

RECEIPTS. EXPENDITURES.
Sexton's house.....\$1412 36 \$1744 76
Other improvements and repairs 210 24 172 66
Parish MESSENGER..... 122 77 98 20
District Visitor 100 00 100 00
Christmas and Easter Festivals 150 26 161 34
Working Men's Club and Institute 13 41 13 41
S. Veronica Guild..... 68 86 79 66
S. Anna Guild 5 00 5 00
S. Ambrose Guild 3 72 3 72
Sunday School 78 45 165 19
Sundry specials 2 78 8 88
Church yard 321 50 266 64
Endowment Fund 161 23
Saints' day collections.. 24 66
Total for parochial purposes\$2675 24 \$2809 46

S. MARY'S GUILD will open on Saturday, the eighteenth, S. Luke's Day.

BROTHERHOOD OF S. ANDREW resumed regular meetings on Friday, September 19.

THE JUNIOR BROTHERHOOD began fall work on Thursday, September 25.

THE SERVERS' GUILD has been at work all the year.

IN MEMORIAM.

JOSEPH GARFORTH, *aet.* 17. One of our most regular and attentive Sunday School boys entered into rest early in the morning of Sunday, August 10, 1902, at S. Timothy's Hospital, where he had been taken after a most painful accident, met with while spending a few moments in recreation at lunch time. With a comrade, while playing at ball, both lost their footing, and fell into an exhaust steam vat at the mill where they were employed.

Joseph bore his sufferings manfully, and took part in the prayers offered at his bed-side, until the end.

RALPH WALCH, *aet.* 91. On September 3, 1902, this soul was called into Eternal Life, after a sojourn here much beyond the allotted time. Mr. Walch's infirmity prevented his attendance at public service, but he was ever devout in the private ministrations, receiving the Blessed Sacrament within a few hours of his passing. The burial was in the Church-yard, a few boys of the choir singing the hymns.

MISSIONARY COUNCIL.

An annual assembly, during recess of General Convention, composed of

Bishops, and clerical and lay deputies from each Diocese and Missionary Jurisdiction. The object of the Council is to consider the Missionary work of the Church, to make recommendations to the Board of Managers for the furtherance of the work; to increase interest in the cause of Missions.

The Council will meet this year in Philadelphia October 21 and 23, and hold the opening service in S. James' Church, Twenty-second and Walnut streets. Its business sessions will be held in Association Hall.

Every one is invited to enjoy these meetings, and share in the inspiration of the occasion. • Many prominent Bishops and other Missionaries will be among the speakers.

It is a happy occurrence, that the Council offers the members of our own Parish so splendid an opportunity of learning about the Missionary work of the Church during this month when our special offering is made for Domestic and Foreign Missions. Go to some of the meetings and learn. The times are 10.30 a. m., 3 and 8 o'clock p. m., Wednesday and Thursday, and the same hours on Tuesday except in the morning, when the opening service will be at eleven o'clock.

The Rt. Rev. Francis Key Brooke, D. D., Missionary Bishop of Oklahoma and Indian Territory, will be with us to preach at the 10.30 o'clock service on Sunday, October 19.

Many of the congregation will remember Bishop Brooke, as having been with us soon after his consecration, and will be prepared to extend him a cordial welcome at this coming visit, by a large attendance.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. X.

PHILADELPHIA, OCTOBER, 1902.

No. 1.

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ROXBOROUGH,

Ridge Avenue above Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
THOMAS H. BAILEY, Sexton.

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The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

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Services

Sundays: 7, 10.30 A. M. and 4 P. M. 1st, 3d and 5th Sunday in month, also, 9 A. M., 2d and 4th Sunday in month, also, 8 A. M. (Holy Communion).
Work Days: daily, 9 A. M. Wednesdays, 7.30 P. M. Fridays, 5 P. M.

For other services, see Kalendar, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 28r.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.
S. Veronica Guild, third Sunday in month.
Brotherhood of S. A., third Sunday in month.
S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave except *natural flowers* and the national flag.

. . . . The Kalendar

OCTOBER, 1902.

(Special Offering.—For Domestic and Foreign Missions.)

5. **Sunday** (19th after Trinity) Holy Communion, 7 and 10.30 A. M.
Corporate Communion, Servers' Guild, 7 A. M.
Servers, Street, J. H. Merrick and Goell.
6. **Monday** S. Ambrose Guild, Business Meeting, 8. P. M.
7. **Tuesday** Holy Communion, 7 A. M. Server, Fertig.
8. **Wednesday** Service, 7.30 P. M. Mothers' Meeting. Junior
Brotherhood, S. Veronica Guild, 2 P. M.
9. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
Opening Entertainment S. Ambrose Guild.
10. **Friday** (Fast) Choir Rehearsal, 7.45 P. M.
11. **Saturday**
12. **Sunday** (20th after Trinity) Holy Communion, 7 and 8 A. M. Servers,
Hawthorne, Collinson.
Corporate Communion, S. Agnes Guild, 7 A. M.
13. **Monday** Young Men's Club. S. S. Teachers' Meeting, 7.45
P. M.
14. **Tuesday** Holy Communion, 7 A. M. Server.
15. **Wednesday** Anniversary Service, S. Agnes Guild, 7.45 P. M.
S. Veronica Guild, 2 P. M.
16. **Thursday** Holy Communion, 7 A. M. Server, Barrett.
17. **Friday** Choir Rehearsal, 7.45 P. M.
18. **Saint Luke** (Evangelist) Holy Communion, 7 and 9 A. M. Servers, J. Shields,
J. V. Merrick, Jr.
S. Mary's Guild, 2-4 P. M.
19. **Sunday** (21st after Trinity) Holy Communion, 7 and 10.30 A. M. Servers,
Street, Barrett and Dove.
Corporate Communion, Brotherhood S. Andrew,
S. Veronica Guild, 7 A. M.
20. **Monday** Young Men's Club.
21. **Tuesday** Holy Communion, 7 A. M. Server, Fertig.
22. **Wednesday** Service, 7.30 P. M. Mothers' Meeting, S. Veronica
Guild, 2 P. M.
23. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
Junior Brotherhood, 7.45 P. M.
24. **Friday** Choir Rehearsal, 7.45 P. M.
25. **Saturday** S. Mary's Guild, 2-4 P. M.
26. **Sunday** (22d after Trinity) Holy Communion, 7 and 8 A. M. Servers, Goell
and Snyder.
Corporate Communion, S. Anna's Guild.
27. **Monday** Young Men's Club.
28. **SS. Simon and Jude** (Apostles) Holy Communion, 7 and 9 A. M.
29. **Wednesday** Service, 7.30 P. M. Mothers' Meeting, S. Veronica
Guild, 2 P. M.
30. **Thursday** Holy Communion, 7 A. M. Server, Fertig.
31. **Friday** Choir Rehearsal.

The Rector's Letter.

DEAR FRIENDS:—"Missions," the great work of the Church, is brought to our attention this month as an object to be specially considered. How shall we arouse deeper interest in this important matter? More serious consideration than we are accustomed to give the subject is most desirable when we think of the great number of our people who apparently consider themselves absolved from doing anything for either Domestic or Foreign Missions. If it has been said once, it has been said an hundred times, that the Church is a great Missionary Society. It is so because God has called every member of the Church to share in the responsibility which He has committed to it. We are all fellow-workers with God, and it is in this great field of missionary activity that we understand most clearly and distinctly what is the meaning of that call. Fellow-workers with God! God wrought His purpose in the world in the past in an obscure province of the Roman Empire. He made known His intentions by the revelation of His Son, and those who saw that Son of God and that Son of Man, were commissioned by Him to go forth in the strength of the truth of that revelation and to make known its meaning to all the world. God left himself, so to speak, in the hands of men. God leaves His purposes now in our hands. Great is the responsibility, mighty the privilege. Let us rather think of it as a privilege. What a call it is to us! And is it not upon the consciousness of that call that all our Christian civilization has been built? It is because we are Christians that we have become men. All our vigor

and all our power, all our capacity as pioneers of civilization, come because we know the value of the truth which God has entrusted to us. They come because we realize that we are called to be God's fellow-workers in all that we do.

Not long since said the Archbishop of Canterbury: "The Christian who has learned in some degree to understand that marvelous love beyond all love, assuredly will find that of all things that he can do there is one beyond all else that will knit his very heart to God, and that is the longing desire and the earnest labor to give to others what is such a blessing to himself. He is but half a Christian who is content to receive what the Lord will be graciously pleased to give and thinks only of the grace that shall enter into his own soul, and shall penetrate and purify his own life, and casts no thought upon the many for whom Christ died, and over whom the death of Christ has not yet any real power, because they have not heard of His Name. That Christian is not really living the full Christian life who forgets that which the Lord gave the Church to do in the beginning, and takes no part in prayer for the conversion of the world, and takes no part in sending forth those that shall undertake the task."

I hope, therefore, that each and every one in our Parish will do their part, and make an offering however small it may be, not only that the sum may be large, but, what is of prime importance, your sense of personal responsibility may be quickened and that you may realize your position as fellow-workers with God. Faithfully,

R. E. DENNISON.

NOTES OF INTEREST.

Service on Wednesday nights begins at 7.30 o'clock, the change having been made October 1. The instruction has also been resumed at that service.

The twenty-second anniversary of S. Agnes Guild will be kept on Wednesday evening, October 15, service being at 7.45 o'clock, with sermon by the Rev. H. S. Fisher, rector S. John's Church, Norristown.

A class, or meeting for men, is held fortnightly on the second and fourth Tuesdays of each month, at S. Timothy's Institute Building, second floor at 8 p. m. precisely. Systematic doctrine is the theme and although the work is carried on by the Twenty-first Ward Conference, Brotherhood of S. Andrew, it is open to males of sixteen years old and over, whether Church attendants or not. Those who have been in attendance have found the instructions of much benefit. More men would be cordially welcomed.

A supply of new cassocks, for use of the choir, has been imported from England, and those vestments are now in use. Their cost is \$152.50, towards paying which about \$35 are in hand. Special contributions are earnestly asked for the payment of this very much needed improvement.

On Sunday, October 26, the Rt. Rev. Dr. Codman, Bishop of Maine, is expected to preach at the morning service.

Mr. Thomas H. Bailey having resigned his position as sexton, the Vestry, at their meeting on Friday, September 26, elected Mr. Frederick C. Grill to fill that office, beginning his duties November 1, next.

During the spring, much work has been done to the property in the way of general repairs, necessarily involving a considerable outlay of money. Let this be borne in mind and contributions made accordingly.

The beautiful appearance of the Church yard, with many a blooming plant upon the graves, assures us that kind and loving friends are ever constant in the thought of our holy dead, and careful as to their resting place.

This careful keeping brings to mind the words of the grand hymn of Bishop Coxe:

"And through the Churchyard and the graves,

With kindly tears they fare,
Where every turf was decent laid,
And hallowed by a prayer."

We shall, as a Parish, be glad to welcome the Bishop-Coadjutor of the Diocese to our midst. Dr. Mackay-Smith entered upon his duties October 1, and will reside at 2105 Walnut street.

It will be gratifying to our people to learn that Bishop Whitaker's health has improved to such a degree that his return to the Diocese is confidently expected towards the end of October.

The holding of choir rehearsals is to be transferred from the crowded quarters in S. Agnes' Guild room to the large room below, on the ground floor, and which is occupied on Sunday afternoons by the Primary Sunday School. While this change will be of benefit to many parochial interests, and none more so than those of the choir itself, the upper floor will be, necessarily, deprived of the piano.

To supply the need, the Vestry authorized the purchase of a suitable instrument for use of the several Guilds and Sunday School, and the secretary has communicated with the different bodies asking for contributions towards the expense. THE MESSENGER asks that the congregation generally lend a helping hand, also; any amount will be acceptable.

Our Choir Camp scored its inevitable success this year also. The boys were absent a day short of two weeks. Upon their return, it was unnecessary to ask if they enjoyed the outing—their bronzed faces showed it. Let it be hoped that the interest in, and patronage of their efforts to secure the needed funds for next year's outing will not only continue, but be intensified.

It is very gratifying to record that with but two or three exceptions, all the communicants participating in the camp, received the Blessed Sacrament of Holy Communion early in the morning the day preceding (Sunday) the start for Brielle was made.

It is to be regretted, however, that credence should be given silly and exaggerated stories of dangers. Although out in a heavy storm, there

was no moment when anything like disaster was imminent. Had any of the boys been in danger, or injured, the Choir Master would have promptly reported the fact.

The annual picnic July 4, was another success this year. There was a large attendance, and every one appeared to be happy. Fine weather throughout the day was an unusual feature. Contributions were cheerfully made, there being but two or three refusals. Notwithstanding death and removal had withdrawn some large contributors, collections amounted to within less than a dollar of the previous year's amount.

Total revenue was \$217.38; total expenditure, \$198.22, leaving a credit balance of \$19.16, of which amount, \$15 were paid to the Accounting Warden to apply on deficit of previous year; and the balance used to provide certain necessary utensils to complete the picnic outfit.

Thanks are due to those who undertook the collecting, and to the gentlemen who devoted the day to hard work, and making it a happy success.

On September 7, the Sunday School resumed its sessions after a brief vacation, which benefitted the teachers as well as the scholars.

The first act of the children, upon re-assembling, was to make an offering of \$10 from their Missionary Fund, to aid in building a chapel for colored people in the Waynesville Mission, North Carolina.

Mention must be made of the large increase in the number of Communion made during the summer

months, over the corresponding period of last year. Among the number were several who had all too long neglected their "bounden duty and service." Is this an earnest of a deeper spiritual life, and will it continue? We pray it may.

Sunday and Monday, October 19 and 20 are days appointed for special intercession on behalf of Sunday Schools in the American and English Churches.

It is earnestly requested that our teachers and communicant scholars will attend the early celebration on Sunday, 19, and pray earnestly for the work of instruction in our own Parish, and in "the Holy Church throughout all the world."

A plan is being worked out, whereby a special service will be held in S. David's Church, Manayunk, on Sunday evening, October 19, in which it is earnestly hoped that officers, teachers and many of the older scholars of the four schools in the Twenty-first Ward will join. A special preacher will be secured, and much inspiration is hoped for as the result of that gathering.

By the transfer of the choir rehearsals to the new quarters, several benefits will result. Not only will the choir have better accommodations, but the Primary School will have the use of the piano Sunday afternoons; the organ formerly used by them will be transferred to S. Anna's Guild room, where it will be used by the Women's Bible Class—hitherto their hymns have been unaccompanied. The Sunday School will be able to discard the weak and long-worn organ, and sing to the

better lead of the new piano, and each Guild will have access to an instrument practically their own.

Another change that is commendable is the transfer of the Brotherhood quarters from the old S. Ambrose Guild room to the room immediately below. At the September meeting of the Vestry, that room was formally assigned for the purpose, and the two Chapters, Senior and Junior, will arrange it to meet the needs of their respective uses.

Still another improvement is in evidence. A gas range was installed in the S. Anna's kitchen in June, thus supplanting the worn and slow-burning coal stoves. Not only has space been saved by this change, but labor, dirt and expense lessened.

A course of lectures, of interest to Church people generally, but especially designed for the benefit of Sunday School workers, has been arranged by the rector of S. James' Church, Twenty-second and Walnut streets, one of which will be given each month, beginning November 7.

The subjects and speakers are announced as follows:

"The Bible in the Sunday School," Professor R. G. Moulton, Ph. D., University of Chicago.

"The Teacher as Teacher," Geo. T. Fullerton, Ph. D., University of Pennsylvania.

"Missions," Mr. John W. Wood, of the Board of Missions.

"General School Management," Mr. Geo. C. Thomas.

"Worship and Ritual," Rev. A. G. Mortimer, rector S. Mark's Church.

Invitations will be sent to Sunday School workers by the Rev. Mr. Richardson, rector of S. James.

The seventeenth annual convention, Brotherhood of S. Andrew, in the United States was held at Boston, beginning October 9, and ending Sunday the twelfth. Under a resolution of our Parish Chapter the Rev. Mr. Lamb and Mr. R. S. Strader attended the meetings as delegates, returning for Sunday duty.

A special meeting of the House of Bishops has been appointed for October 23, at the Parish House, Church of the Holy Trinity, Philadelphia. The meeting is called for the purpose of electing a Bishop for the Missionary Jurisdiction of Salina. This is a new Jurisdiction, set apart by the last General Convention, and to which the Rev. N. S. Thomas, rector Church of the Holy Apostles, Philadelphia, was elected, but who declined the election.

The S. Mary Guild will begin the fall meetings on Saturday, October 18, at 2 o'clock. For this work teachers are badly needed. Are there not some women and girls of eighteen years of age and over, willing to devote two hours a week assisting these little helpers? Miss Burton is the Warden and will gladly welcome volunteers.

Members of the choir appeared in their new cottas last Sunday (October 5). These neat-fitting garments, with the new cassocks, add greatly to the dignity of the choir's appearance.

The Bible Class for girls and young women will resume its sessions

on Sunday, October 19, at 3 p. m. Mrs. Stirling has kindly consented to be transferred from her present class to the charge of this important Bible Class. It is hoped those young women who have signified to the Superintendent their intention of continuing, will be present from the beginning.

AS TO THE GUILDS.

With October comes the call to work. Caleb, one of the spies who were sent to search the promised land, is a fitting patron for this month, because his key-note was "Work." "Let us go up at once," he said, "and possess it, for we are well able to overcome it." (Read Numbers 13.) So it ought to be with us: let us get to work—there is much to be done. The Guilds are helping publish THE MESSENGER and the funds will now be needed from those who have not yet paid; they will assist in providing their piano, and work will be necessary. The corporate, as well as individual communions need care and encouragement. So, with S. Caleb, to work, and believe you are *strong* to overcome the enemy.

S. AMBROSE GUILD opened October 6, and gave their entertainment and reception on the ninth.

S. AGNES' GUILD met in special session, September 29, and begins the regular meetings October 13.

S. ANNA'S GUILD (Mothers' Meeting) began their meetings on Wednesday, October 8.

S. VERONICA GUILD held the first meeting on Thursday, October 2, and will meet hereafter on Wednesday of each week, instead of Tuesday, as formerly.

and godly living;" he should meditate on the glorious rest that remains for the people of God, on which they have entered; he should gratefully contemplate that communion of saints which unites him to their holy fellowship, even while he is here militant, if he be a faithful disciple of the Saviour in Whom they trusted; he should earnestly seek that grace whereby, after a short further time of trial, he may be united with them in the everlasting services of the Church triumphant."—*Staunton's Eccl. Dict.*

ALL SOULS.—Differing from **ALL SAINTS**, in that on the former we pray for God's elect, and grace to follow their virtue and godly life, as manifested in the flesh, while on **ALL SOULS** we commemorate *all* those who have gone before, pleading God for their final consummation and bliss.

The observance of this day "has been traced back to the year 998, about which time, as we are told, a certain monk, whose curiosity had led him to visit Mt. Aetna, which he, in common with others of that age, verily believed to be the mouth of hell, returned to his abbot with the grave story that he had overheard 'the devils within complain, that many departed souls were taken out of their hands by the prayers of the Clunias monks.' From this it appears the compassion of the abbot led him to appoint a day—November 2—to be observed annually by his monks as a day of prayer for *all souls* departed. The custom later on became general; but at the Reformation the Church of England eliminated the day from her *Kalendar*."—*Ibid.*

Briefly stated, the difference is this: on **ALL SAINTS DAY** we are bidden commemorate the souls of the faithful departed. On **ALL SOULS DAY** we plead that God's loving mercy may extend to *all* who have gone before—that they may "find mercy of the Lord in that day."

Thanksgiving Day.

The *one* occasion in the year, when the Church, with a special form of service, meets the civil authority, and they together acknowledge the mercies and blessings bestowed upon the nation by the Supreme Ruler of the universe.

A family day? Yes; but *first of all* a **NATIONAL** day, set apart for the *one great purpose* of giving God thanks, in public worship, for His many blessings to us as a nation. Our patriotic President's proclamation calls for the suspension of business, *in order* that all people may gather in places of worship, first of all, and thank the dear God for blessings bestowed, for dangers averted, for our health, our reason and our well-being. What a grand thought! How splendid a scene!

Let us defer our home rejoicings, until we have, on bended knee, and with thankful hearts, offered God thanks and praise for His undeserved goodness to us; until we have sung from the depths of softened hearts, with the Psalmist, "O give thanks unto the Lord, for He is good; and His love endureth forever," and the festivities of the day will be the more keenly enjoyed.

Services will be: Holy Communion at 7 and 10.30 a. m.; the later service being, of course, choral.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. X.

PHILADELPHIA, NOVEMBER, 1902.

No. 2.

S. Timothy's Church,

ROXBOROUGH,

Ridge Avenue above Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.

MISS E. W. BURTON, Parish Visitor.

FRED. C. GRILL, Sexton.

This Church is **OPEN DAILY** throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all **FREE** and **OPEN** at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes *except Parish support.*

Services

Sundays: 7, 10.30 A. M. and 4 P. M.
1st, 3d and 5th Sunday in month, also,
9 A. M., 2d and 4th Sunday in month,
also, 8 A. M. (Holy Communion).

Work Days: daily, 9 A. M. Wednesdays, 7.30 P. M. Fridays, 5 P. M.

For other services, see *Kalendar*, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—*Rubric*, P. B., page 28r.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "*Kalendar*" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave except *natural flowers* and the national flag.

. The Kalendar

NOVEMBER, 1902.

(Special Offering.—For Choir Fund.)

1. **All Saints' Day** Holy Communion, 7 and 9.
2. **Sunday (23d after Trinity)** Holy Communion, 7 and 10.30 A. M. Servers, Street, Goell and Barrett.
Corporate Communion, Servers' Guild, 7 A. M.
3. **Monday** S. Ambrose Guild, Business Meeting, 8 P. M.
4. **Tuesday** Holy Communion, 7 A. M.
Boys' Gymnasium, 7 P. M.
5. **Wednesday** S. Veronica Guild, 2.30 P. M.
Mothers' Meeting, 7.30 P. M.
6. **Thursday** Holy Communion, 7 A. M. Server, Fertig.
7. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
8. **Saturday** S. Mary's Guild, 2 P. M.
9. **Sunday (24th after Trinity)** Holy Communion, 7 and 8 A. M. Servers, Collinson, Snyder.
Corporate Communion, S. Agnes Guild, 7 A. M.
10. **Monday** Young Men's Club, 7.30 P. M.
S. Agnes' Guild, 8 P. M.
11. **Tuesday** Holy Communion, 7 A. M. Server, J. Shields.
Boys' Gymnasium, 7 P. M.
12. **Wednesday** S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
Mothers' Meeting, 7.30 P. M.
Junior Brotherhood, 7.30 P. M.
13. **Thursday** Holy Communion, 7 A. M. Server, Fertig.
Organ Recital, 8 P. M.
14. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
Brotherhood S. Andrew, 8 P. M.
15. **Saturday** S. Mary's Guild, 2 P. M.
16. **Sunday (25th after Trinity)** Holy Communion, 7 and 10.30 A. M. Servers, Hawthorne, J. V. Merrick, Jr., J. H. Merrick.
Corporate Communion, Brotherhood S. Andrew.
S. Veronica Guild, 7 A. M.
S. Timothy's W. M. C. and I. Service, 7.45 P. M.
17. **Monday** Young Men's Club, 7.30 P. M.
18. **Tuesday** Holy Communion, 7 A. M. Server, J. Shields.
Boys' Gymnasium, 7 P. M.
19. **Wednesday** S. Veronica Guild, 2.30 P. M.
Mothers' Meeting, 7.30 P. M.
20. **Thursday** Holy Communion, 7 A. M. Server, Fertig.
21. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
22. **Saturday** S. Mary's Guild, 2 P. M.
23. **Sunday (Next before Advent)** Holy Communion, 7 and 8 A. M. Servers, Barrett, Street.
Corporate Communion, S. Anna's Guild.
24. **Monday** Young Men's Club, 7.30 P. M.
25. **Tuesday** Holy Communion, 7 A. M.
Boys' Gymnasium, 7 P. M.
26. **Wednesday** S. Veronica Guild, 2.30 P. M.
Mothers' Meeting, 7.30 P. M.
27. **Thanksgiving Day** Holy Communion, 7 and 10.30 A. M. Servers, Collinson, J. V. Merrick, Jr.
Woman's Auxiliary, 2.30 P. M. Choir Bazaar.
28. **Friday** S. Mary's Guild, 2 P. M. Choir Bazaar.
29. **Saturday** Holy Communion, 7 and 10.30 A. M. Servers, J. Shields, Barrett and Snyder.
30. **Sunday (1st in Advent)** Holy Communion, 7 and 10.30 A. M. Servers, J. Shields, Barrett and Snyder.

The Rector's Letter.

DEAR FRIENDS:—Soon will the season of Advent be upon us. It may be a time of great blessing to us, or we may lightly pass through it as a mere prelude to Christmas. Nevertheless it has its lesson for us. It tells us of two Advents: the one in humility, the other in glory; the one has taken place, the other is still a subject of expectation. Let us endeavor to regard them, first, in their connection one with another; and then in their separate and distinct features.

Now the revealed purpose of God, purposed in Himself before all worlds, is the exaltation of the Son Incarnate to the headship of the Church to which all things are put in subordination. To this great purpose, as to an end, the first and second coming of our Lord are the respective means. It is by the first coming and by the second coming Jesus is made Lord. It is by the first coming and by the second coming, the place, the design, laid in the counsels of Jehovah, is accomplished. By the first the way is laid to the second. By the second the first is consolidated. Take away either and the other fails. If Jesus comes not in glory, redemption is not sealed. If Jesus came not in humility, redemption is not obtained. If the Son of God had not come to shame, suffering and death, sin had been neither proved nor pardoned. If He comes not in glory and triumph, righteousness is neither established nor rewarded. If He had not come, the price is not paid. If He comes not again, the purchase is not obtained.

They are separate scenes in one and the same great drama. These

two, with all comprised under them, span the revelation of God. As the heaven and the earth meeting (or seeming to meet) form our horizon, so these two bound all vision, embrace all revelation, and link heaven and earth together. By them Jesus is made known, the Alpha and the Omega. By the one His work began, by the other it is accomplished. The Incarnate Son is God's purpose, and the first and second Advents are the developments of that purpose; two parts of the same whole. Alas! how prone has man ever been to separate what God has joined together, and to give prominence to one part to the disparagement of the other! So it has been in regard to this subject. The Jews looking for the glorious appearing of the Messiah, and expecting the setting up of His kingdom, rejected Him as the "man of sorrows and acquainted with grief," notwithstanding that He had been so announced by the prophet. And we, Christians, seem to be content with believing in His first coming and to regard His second appearing, if not with indifference and apathy, at least as an object of secondary importance; and to look upon it rather as a matter that must take place in due course, than to wait for it, as the consummation of all our hopes. We have taken up with Immanuel in the form of a *servant*, and have ceased to long for His presence as a *King*. We have acted the part of the Jews over again; like them, though in a different manner, we have said, "We will not have *this man to reign over us*." Satisfied with obtaining reconciliation and peace with God, through the blood of the Cross, we have become indif-

ferent to the participation of His glory.

Thus then the first and second Advent of our Lord stand in their connection one with another, as two parts of the same whole; the one, the *commencement*, the other, the *completion*.

Oh, then, at this season of the year, when the Church would more especially lead us to contemplate the "mystery of godliness, God manifest in the flesh," let us lift up our hearts to the Son of God, made man, and seated at the right hand of God. He is "bone of our bone, and flesh of our flesh." He has raised up our nature, and seated it in His own person, at God's right hand.

There, where angels could not appear, your flesh and my flesh, in the person of the God-man is exalted, redeemed from death, and glorified.

Let the love of God in giving His Son to take our nature; the love of the Son, and His humility in taking flesh; the life of the Son, made flesh; the oneness between Him and us; the victory He has obtained in flesh; the purpose of God in the Church—let these things dwell in your hearts. Let the Son Incarnate be the rock on which you rest. Thus looking to Him "who *has* come," you will dwell on high, and will rejoice in the day of His second appearing, when He shall "come in the glory of His Father and with His Holy Angels."

Faithfully,

R. E. DENNISON.

NOTES OF INTEREST.

The Parish Branch, Woman's Auxiliary, began the regular meetings on Friday, November 7.

On Sunday, November 16, the twenty-ninth anniversary service of S. Timothy's Workingmen's Club and Institute, will be held. The service will be at 7.45 p. m., and the preacher, the Rev. Nathaniel Seymour Thomas, rector Church of the Holy Apostles, Philadelphia.

The keeping of the Sunday School Intercession on Sunday, October 19, was, in this district a gratifying success. In our own Parish, a large number of teachers and scholars attended the early celebration, and at night, St. David's church was filled with an interested congregation, of which our own people contributed a large share. Bishop Morrison, of Duluth, made an inspiring address, and was followed by the Rev. Dr. Shinn, of Newton, Mass. The offering, for General Missions, was, from our school in the afternoon, \$4.56; and at the night service, \$30.86.

On Thursday evening, October 16, a large meeting of the Parish Chapters (Senior and Junior), Brotherhood of S. Andrew, assembled in the new room, to hear the account of the Boston convention from the returned delegates. Visitors were present from the Parish, and also a member from S. David's Chapter. In the brief business session of the evening, a committee was appointed, consisting of Messrs. Strader, Kleckner and Brayton, to take charge of decorating the room for Brotherhood uses.

A large party of the Junior Chapter, in charge of Mr. Stirling, their director, attended the annual meeting for Juniors at the Church of the

Ascension, Philadelphia, on Friday evening, October 24.

Of the Bishop-elect for the Missionary Jurisdiction of Salina, the Rev. Sheldon M. Griswold, D. D., Bishop Nicholson, of Milwaukee, says it is an excellent choice. *The Living Church* says, editorially, "We have every reason to believe that he will prove a worthy addition to our missionary force, and hope that nothing may stand in the way of his acceptance."

Bishop Whitaker has returned to the Diocese improved in health. The Bishop-Coadjutor authorized a special prayer of thanksgiving for his return, and asked that it be used throughout the Diocese on the first Sunday in November. Our good Bishop will receive no warmer welcome than from S. Timothy's.

Attention is called, thus early, to the special Advent services, which begin on Sunday night, November 30, at 7.45 o'clock. Arrangements are being made for special preachers at those services, names of whom will be announced later on.

On Friday and Saturday, November 28 and 29, the annual Bazaar, for the benefit of the Choir outing fund, will be held at Institute Hall, afternoons and evenings.

There will be offered for sale useful and fancy articles at reasonable prices. And coming as it does, near the holiday season, the Bazaar will prove a profitable opportunity for purchasing articles for Christmas uses.

It is earnestly hoped the outing fund will be fully raised at this sale.

Single admission will be ten cents, and on Saturday, school children will be admitted free during the afternoon.

Do the members of our Guilds and organizations ponder the personal responsibility resting upon each one, as to attendance at their monthly Corporate Communion? Obedience to the rules, means *all* rules—not only those of our choosing. Though material duty, such as attending meetings and performing the work assigned to each one, be done never so faithfully, the omission of the spiritual rule certainly spoils the effectiveness of all else.

With approval of the Clergy, the S. Ambrose Guild opened the Gymnasium to boys of the Parish, for their use, on Tuesday evenings, beginning November 4, at a cost of twenty-five cents for admission ticket covering a period of three months, and renewable at similar cost. This plan was adopted in order that boys between the ages of ten and sixteen years might enjoy the pleasures of the Gymnasium at nominal cost—just sufficient to keep apparatus in good order. The periods for this winter begin November 4, 1902, and February 3, 1903.

As to the Guilds' Work.

S. ANNA'S GUILD (Mothers' Meeting):

The Mothers resumed their evening work, after the usual service in the church, October 8. It was very pleasant to meet so many happy faces, and receive the warm greetings after the summer vacation. Since then, we have received orders

for quilts and rag carpet, which all join heartily in filling. The profits of this work (after paying for materials) is given at Easter through the offertory, thus the time of the Mothers and their work make the profits. It was gratifying that many of the Mothers received at the Corporate Communion in October. May more be there on Sunday, November 23, as, no doubt, a realizing sense of the benefits derived, will follow.

The Mothers desire to extend their good wishes to Mrs. Bailey (wife of the former sexton) and thanks for her untiring assistance and attention to the Warden.

S. VERONICA'S GUILD resumed regular meetings on October 2. Work has been going on in a quiet way all summer. The cottas for the choir, which several ladies outside of the Guild assisted in cutting out in June, have been made by many members of the Parish helping during the summer. The old cottas have been given to the Church of the Good Shepherd, which has over seventy boys and men in the choir,—for which the Rector was very grateful.

Since September 15 a fine linen surplice has been made for a priest, and an amice for a server.

There is enough work to keep all our members busy.

S. MARY'S GUILD held its first meeting October 18 with about thirty-five girls present, one of whom, Elsie Curry, has not missed a session of the Guild for three years; another, Emilie Seider, has not been absent for two years.

Mrs. Chester Lyman, of Asheville, writes warm thanks for the garments sent by the Guild for use

among the poor white people there. She says the bed quilt the girls made, is to be given to the most punctual attendant in the Mothers' Meeting, and the one likely to get it is a mother of eight children, who is very regular in her church duties.

The twenty-second anniversary services of the S. AGNES' GUILD, was held on Wednesday evening, October 15. The sermon was preached by the Rev. H. S. Fisher, rector of S. John's Church, Norristown, and was interesting and appropriate. About twenty-five members of the Guild were present. On the invitation of the Rector, members of the Parish Guilds present adjourned after the services to the Parish House, where ice cream and cake were served to all.

THE ORGAN RECITAL.

THURSDAY, NOVEMBER 13, AT 8 O'CLOCK.

This is for the benefit of S. Timothy's Hospital, and represents a great amount of work on the part of the organist and his assistants. The program, which follows, is worthy of large patronage; the object — S. Timothy's Hospital — should call forth a large collection.

Prelude and Fugue in D minor, Felix Mendelssohn-Bartholdy.

Ave Maria, Peter Franz Schubert, Master Robert Tilden Murphy.

Chorale and Minuett, Gothic Suite, F. Boellmann.

I Will Extol Thee, Michael Costa, Master James Sutton Smith.

Cantilene Nuptiale, Th. Dubois.

My Heart Ever Faithful, J. S. Bach, Master Robert Murphy.

My Hope is in the Everlasting (from The Daughter of Jairus), Sir John Stainer, Mr. L. S. Levering.

Allegro Vivace, Jupiter Symphony, Mozart.

O, God, Have Mercy (S. Paul), Mendelssohn, Mr. William Robinson.

March Pontifical, J. Lemmens.

IN MEMORIAM.

THEODORE C. BARTLEY, *aet.* 24, entered into life eternal on Saturday, October 25, 1902.

Although in delicate health, the end was sudden, and he had kept up and was at his business until the very last.

Theodore was connected with, and active in the Parish from a boy, first as a chorister, and later as a member of S. Ambrose Guild, and as a ringer of the chimes. In the latter work he continued until weakness of body prevented him from the further exertion of handling the ropes.

As a member of the Guild, he was always faithful and reliable; keen in every effort to preserve the integrity of that body, constant in attendance, peaceable.

The burial, on SS. Simon and Jude's Day, was choral, the Rector officiating in the church and the chaplain of the Guild saying the Committal at the grave. Surrounded by his comrades, wearing the badge of the Guild, and by many others of his companions and friends, the mortal remains of that young man, honored and beloved, were reverently laid away, to await the summons of

"... the Resurrection morning,
Soul and body meet again;
No more sorrow, no more weeping,
No more pain."

JOSEPH BLAKELEY, *aet.* 18, died on October 29, and was buried in the

churchyard on All Saints' Day. He had been in delicate health, and his death was not unlooked for.

Parish Organizations.

THE SUNDAY SCHOOL.—Mr. R. S. Strader, Superintendent.

SERVICES' GUILD.—Mr. J. Hartley Merrick, Warden.

GUILD OF S. VERONICA.—Miss E. W. Burton, Warden.

WOMAN'S AUXILIARY.—Mrs. R. E. Dennison, Warden.

BROTHERHOOD S. ANDREW.—Mr. R. S. Strader, Director.

JUNIOR BROTHERHOOD.—Mr. B. W. S. Stirling, Director.

S. ANNA'S GUILD (Mothers' Meeting).—Mrs. D. Rodney King, Warden.

S. AGNES' GUILD.—Miss E. C. Lambdin, Warden.

S. AMBROSE GUILD.—Mr. S. A. Hawthorne, Warden.

S. MARY'S GUILD.—Miss E. W. Burton, Warden.

All Saints; All Souls.

ALL SAINTS.—"Our Church having, in the course of her year, celebrated the memories of the holy Apostles and the other most eminent saints and martyrs of the first days of the Gospel, deems it unnecessary to extend her Kalendar by any other particular festivals, but closes her course with this general one.

It should be the Christian's delight, on this day, to reflect, as he is moved by the appointed Scriptures, on the Christian graces and virtues which have been exhibited by that goodly fellowship of saints who, in all ages, have honored God in their lives, and glorified Him in their deaths; he should pray for grace to follow them "in all virtuous

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." Nehemiah iv: 17.

VOL. X. PHILADELPHIA, DECEMBER, 1902.

No. 3.

S. Timothy's Church,

ROXBOROUGH,

Ridge Avenue above Walnut Lane.

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. G. W. LAMB, CURATE,
527 Jamestown Street.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster.
MISS E. W. BURTON, Parish Visitor.
FRED. C. GRILL, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes *except Parish support.*

Services.

Sundays: 7, 10.30 A. M. and 4 P. M.
1st, 3d and 5th Sunday in month, also,
9 A. M., 2d and 4th Sunday in month,
also, 8 A. M. (Holy Communion).

Work Days: daily, 9 A. M. Wednesdays, 7.30 P. M. Fridays, 5 P. M.

For other services, see Kalendar, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

Corporate Communion

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave except *natural flowers* and the national flag.

. . . . The Kalendar

DECEMBER, 1902.

(Special Offering.—For Children's Christmas Festival.)

1. Monday S. Ambrose Guild, 8 P. M.
2. Tuesday Holy Communion, 7 A. M. Server, J. Shields.
Boys' Gymnasium, 7 P. M.
3. Wednesday S. Veronica Guild, 2 P. M.
Mothers' Meeting, 7 30 P. M. S. S. Teachers' Class.
4. Thursday Holy Communion, 7 A. M. Server, J. H. Merrick.
5. Friday Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
6. Saturday S. Mary's Guild, 2 P. M.
7. Sunday (2d in Advent) . . . Holy Communion, 7 and 10.30 A. M. Servers,
Hawthorne, J. V. Merrick, Jr. and Barrett.
Corporate Communion, Servers' Guild, 7 A. M.
8. Monday S. Agnes' Guild, 8 P. M.
Young Men's Club, 7.30 P. M.
9. Tuesday Holy Communion, 7 A. M. Server, Fertig.
Boys' Gymnasium, 7 P. M.
10. Wednesday (Ember Day) . . S. Veronica Guild, 2 P. M.
Mothers' Meeting, 7.30 P. M. S. S. Teachers' Class.
11. Thursday Holy Communion, 7 A. M. Server, J. Shields.
12. Friday (Ember Day) Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
13. Saturday (Ember Day) . . . S. Mary's Guild, 2 P. M.
14. Sunday (3d in Advent) . . . Holy Communion, 7 and 8 A. M. Servers, Street
and Goell.
Corporate Communion, S. Agnes' Guild, 7 A. M.
15. Monday Young Men's Club, 7.30 P. M.
16. Tuesday Holy Communion, 7 A. M. Server, J. Shields.
Boys' Gymnasium, 7 P. M.
17. Wednesday S. Veronica Guild, 2 P. M. Service, 4.30 P. M.
Mothers' Meeting, 7.30 P. M. S. S. Teachers' Class.
18. Thursday Holy Communion, 7 A. M. Server, Fertig.
19. Friday Woman's Auxiliary, 2.30 P. M.
Brotherhood S. Andrew, 8 P. M.
20. Saturday S. Mary's Guild, 2 P. M.
21. Sunday (4th in Advent) . . . Holy Communion, 7 and 10.30 A. M. Servers,
(S. Thomas, Apostle) Collinson, J. H. Merrick and Goell.
Corporate Communion, Brotherhood S. Andrew,
S. Veronica Guild.
23. Tuesday Holy Communion, 7 A. M. Server, J. H. Merrick.
Boys' Gymnasium, 7 P. M.
24. Wednesday Mothers' Meeting, 7.30 P. M.
25. Christmas Day Holy Communion, 6, 7, 8, 10.30 A. M. Servers, J.
V. Merrick, Jr., Hawthorne, Street, J. H. Mer-
rick and Barrett.
26. S. Stephen Holy Communion, 9 A. M. Server, J. V. Mer-
rick, Jr.
27. S. John, Evangelist Holy Communion, 7 A. M. Server, Fertig.
28. { The Innocents Holy Communion, 7 and 10.30 A. M. Servers,
{ Sunday (after Xmas) Snyder, Barrett and Goell.
Corporate Communion, S. Anna's Guild, 7 A. M.
29. Monday Holy Communion, 9 A. M. Server, J. V. Mer-
rick, Jr.
30. Tuesday Holy Communion, 7 A. M. Server, Fertig.
31. Wednesday Holy Communion, 9 A. M. Server, J. Shields.

The Rector's Letter.

DEAR FRIENDS:—I want to say a few words to you about your preparation for the Christmas Feast. It is needful to do so, when we consider how all-absorbing is the worldly manner in which this blessed time is observed. The world has stepped in and taken to itself almost the whole of the celebration. The spiritual side has been gradually thrust aside, till there is but little left of the religious observance of Christmas. The fleshly enticements are so persistently and flauntingly forced into view, that the real meaning of the festival has been almost lost sight of. The shops in our great city exhibit a skill and cunning in displaying their attractions, resorting in many instances to devices as foreign to the meaning of the great event as they are foreign themselves to the welcoming of a Messiah whom they still hope may come for the first time. Are Christians to permit themselves to be inveigled into a device that is first mercenary, and perhaps that only? No; let us aim at higher thoughts. Let us keep ourselves well to the transcendent truth which we look forward to, the coming down from heaven of the great God and our Saviour Jesus Christ to be made in the likeness of man. It is a great thought; the Incarnation of the Son of God. It means much to us every way. It means, that if He had not come to us, we should have been hopeless, heartless, lost! Do we realize this as we ought? Do we stop to think in what condition we would be, had not the Son of God laid aside His glory; emptied Himself, to come down to our poor helpless,

weak, sinful humanity in order that He might raise us up to His Divine Nature? During these Advent weeks, let us diligently and devoutly dwell upon this thought. Let us act over again the events of the first Christmas. Let us hail with joy the coming of the King, Who, though in mean disguise and humble mien, first appeared; and strive to welcome Him with penitent hearts and humble hopes.

Our holy Church has given us the season of Advent in which to sweep our souls of all wickednesses and worldly cares before we come to the Christmas feast. As a wise, as a watchful mother, she has done her best for the cleansing and the adorning of her children's souls; it will be their fault if Christmas is not enjoyed in a Christian way, and with Christian joy. She has not only bidden us to get ready, but she has prepared the feast; she has laid out the Supper of the Lord; she has decked the guest chamber; she has cried aloud, "Come, for all things are now ready."

Faithfully,

R. E. DENNISON.

NOTES OF INTEREST.

During Advent, the appointed preachers for the Sunday night services are as follows: November 30, the Rev. Jesse Higgins, assistant S. Luke's, Germantown; December 7, the Rev. Wm. Leete Hayward, assistant S. Elisabeth's, Philadelphia; December 21, the Rev. Henry R. Gummey, rector S. John the Baptist, Germantown.

On the third Sunday in Advent, December 14, instead of the night

service, selections from Handel's Oratorio of "The Messiah" will be sung by the parish choir, and an offering will be taken at that time for the choir fund.

Particular attention is called to the uses of this fund, which are the purchasing of music, and needful supplies for the musical work of the parish. It has no connection whatever, with the *Outing Fund*, which is raised annually, by means of the Bazaar, and supplemented by personal contributions.

It is the intention of the parish branch of the Woman's Auxiliary to send a box of second-hand clothing to a mission at Waynesville, N. C., before Christmas. Good half-worn clothing for men, women and children is asked for, and may be sent to the Parish House, in care of the Sexton.

Assistance is also greatly needed in the Auxiliary work, of women to do the *sewing*. Those who will give some time on Friday afternoons are earnestly urged to attend the meetings, and any women who will sew garments at home, will be provided with them upon application to the Warden, Mrs. Dennison.

It is also greatly to be desired that more persons would use the Auxiliary envelopes, and so aid in procuring materials for the work. Small amounts help, and envelopes are returned through the offertory. These may be had from the Warden.

The objects designated for the Advent Offerings, of Sunday Schools throughout the Diocese are, this year, *five*: Missionary work in Ar-

kansas, Boise, and Lexington; S. Augustine School, Raleigh, N. C., and for work amongst colored people in our own Diocese. Our Sunday School has begun its offering, by means of class mite-boxes, and the earnest hope is, the amount at Christmas will exceed that of last year, which was about \$30.

At the Organ Recital, given in the church on Thursday evening, November 13, the collection amounted to \$41.92, and was for the purpose of S. Timothy's Hospital.

S. Andrew's Day, falling upon Sunday (first in Advent) this year, the opportunity was made use of by members of the Parish Chapter, B. S. A., for a special celebration of Holy Communion, which was well attended. Immediately after service, the members adjourned to the Sunday School rooms, and elected officers for the new year, they having been nominated at the previous meeting, in accordance with the By-Laws, and were, Secretary, Mr. Howard Barrett; Treasurer, Mr. Wm. Mason. The Rector appointed Mr. B. W. S. Stirling, Director. The new room assigned by the Vestry, to the use of the Brotherhood, has been calcimined and painted, and otherwise rearranged, and was opened regularly on Friday evening, December 5.

The Junior Chapter also held its annual election recently. Wm. Lawton was re-elected Secretary; John W. Street was elected Treasurer, and Raymond Adelhelm was made member of the Philadelphia Local Executive Committee.

The Guilds, members of which made a pledge at the beginning of the year for the cost of the MESSENGER, and who have not paid in the amount promised, are asked to do so this month, as the financial year of the paper closes December 31.

Practice for the Christmas Carols begins on Sunday, December 7, at 2.45 p. m. To effect greater convenience to those assisting in the training, the practicing will be held *before* the Sunday School sessions begin; and parents are earnestly urged to send their children in time for the beginning of practice at a quarter before three o'clock. This does not include the Primary scholars—only those in Main room and Bible Classes.

Mr. Wm. J. Lush has consented to assist in the Sunday School work as an Assistant Superintendent, and will generally aid in increasing the efficiency of the work.

Each person having a copy of this number of the MESSENGER is earnestly asked to read thoughtfully, the article herein, headed "Offering and Sacrifice."

The Twenty-first Ward Conference B. S. A. obtained representation on the Executive Committee, Philadelphia Local Assembly, at the Annual Meeting, held December 1, by the election of Mr. B. A. Mitchell, Jr., of S. David's Chapter.

CHRISTMAS SERVICES.

These should be well attended. It is the *duty* of every communicant

to be at the altar on the day of our Lord's nativity. The exhortations (pp. 240-243, Prayer Book), point to the method of preparation, and warn that God will not accept any excusing as sufficient for neglect of "our bounden duty and service." The hours of celebrations will be 6, 7, 8 and 10.20 a. m.

It is hoped one of the earlier hours will be chosen by all who are not hindered by illness, infirmity or other reasonable cause.

On Saturday, December 27, S. John's Day, the Children's Festival will be held: For the primary school at 2.30 p. m., and for the main school in the evening at 7.30 o'clock.

The teachers are preparing a brief, but charming entertainment for the children.

The Christmas Carol service will be held on Sunday, December 28, The Innocents' Day, at 4 o'clock, with catechisings and presentation of the Advent offering.

From the Parish Register.

June to October, 1902.

Baptised.—

Ruth Charlotte Nichols.
Hannah Dickson.
Frank Beswick.
Mary Sophie Johnson.
Mary Porter Lamb.
Aileen Gross Spitzli.
James Davis (adult).
William Simpson Gilton.
John Wesley Miller.
Catherine Minerva Jones.
Edna Jones.
Florence May Land.
Arthur Warwick.
Lawrence Simcox.

Burials.—

Lillian Hoffman.
 Alexander Sharp.
 E. A. Hartshorne (Miss).
 Joseph Garforth.
 Frank Austin Ruth.
 Mabel Stewardson Wetten.
 Harriet Cooper (Mrs.).
 Ralph Walch (Sr.).
 Martha S. Donley (Mrs.).

Married.—

Marcus Kepner Price, 23.
 Annie Blakeley, 22.
 —
 John W. Hare, 23.
 Elizabeth Ripka, 20.

Offering and Sacrifice.

The remarks recently made by the Rector concerning the duty of proportionate giving, and urging the tithe or tenth part of one's income or gains as the Scriptural measure of our religious duty, suggest some further thoughts.

Christianity is founded upon sacrifice. We are told to "take up our cross and follow Him" who sacrificed Himself for us. To imitate that great example we must be willing to be of the same mind. We are to give up that which we value or hold dear, for His sake. As we have received, in talent or ability or worldly goods, so we are to give back; and in giving back we must surrender to His service something of which we feel the loss; it may be personal exertion; it may be some object on which we depend for comfort or enjoyment. Here is the crucial test of love to Him. Now when the proposal is made that one-tenth of our weekly gains is the offering we are enjoined to make, it seems

a hard thing for those of small means to recognize so large a proportion. We say that we find it difficult now to live on what we receive; how then can we give up one-tenth of it? Well, we cannot in many cases without severe sacrifice. But do we think of the fact, that those who can make such a return without feeling the sacrifice are deprived of the grace which comes from that sacrifice? If one is so well off in this world's goods as to be able to give a tenth to God without losing any necessity or any comfort, he cannot in such offering make a sacrifice. Perhaps that is one of the reasons why our Saviour said that it was hard for a rich man to enter the Kingdom of Heaven. For we may define a rich man "as one who has more than he needs for his wants or his comforts." The disproportion of wealth, especially in these days of accumulation, makes it quite impossible to specify any minimum sum, the possession of which makes a man "rich." In the sense alluded to, a man having a thousand dollars a year when his necessary expenses are nine hundred, is richer than the holder of many times as much, whose scale of living or whose ideas of luxury to be indulged in or whose fancied needs require the spending of his whole income. It is not the amount of money we have, but that proportion which we spend upon ourselves out of our means upon things we could dispense with, which makes the difference between the rich and the poor man. The advantage then, in spiritual matters lies with those who have not so much as they need; for what they give receives God's especial blessing as a sacrifice—and "with such sacrifices God is well

pleased." Conceding then, that as a rule a tenth is the part we should give to God, if we are to be guided by Holy Scripture; yet if we find that this cannot be done without depriving those who are dependent upon us for the very necessities of life, it remains for us to approach this proportion as nearly as we can, and to set apart, as a "first fruits" a certain part—not to wait until all wants are supplied and give what is left. The reason for this will be clear, if we consider that the worship of Almighty God, to be complete requires an offering of our substance. Our souls, our minds and our bodies must unite in a perfect worship. The worship of the soul is in prayer and praise; that of mind and body is expressed in their fruit, the result of their application in daily life in carrying out the work which it is given us to do. From the time of Cain and Abel, after the Creation, worship has been made by offerings. Every nation, heathen or partly civilized, has obeyed this divine impulse. The Jews, God's peculiar people, offered by command not only the tenth as a religious gift but also animals and other food. While the coming of our Lord rendered useless and unmeaning the consumption in sacrifice of material things, yet Christians were instructed to lay by on the first day of the week and to offer money so devoted in public worship. By the human invention of pews to be paid for as a condition of presence for worship, this idea was gradually lost sight of, to the great injury of the work of evangelizing the world. Our limits of space will not permit here a more extended argument; but it must be clear that, first, we are to sacrifice

something which costs us effort, for God's work; second, that we should aim to give Him at least a tenth of our substance or in any event as much as we can; third, that this gift or "devotion" should be conscientiously set aside—*first* out of our income; and finally, that it should be offered as an essential part of our worship on every Lord's day.

With the offerings of Christian people made upon this basis it would be easy to carry out the Divine command to preach the Gospel to every creature. There would be enough, not only to maintain the Parish Church, but to provide spiritual privileges to neighboring missions and to distant missions.

MUSICAL SERVICE.

The special Musical Service, referred to elsewhere in this paper, as appointed for next Sunday night, December 14, will comprise the following selections from Handel's "Messiah."

THE OVERTURE.

TENOR.—"Comfort Ye," "Every Valley."

CHORUS.—"And the Glory of the Lord."

BASS.—"Behold, Darkness Shall Cover the Earth," "The People that Walked in Darkness."

CHORUS.—"For Unto Us a Child is Born."

SOPRANO.—"Rejoice greatly, O Daughter of Jerusalem."

SOPRANO.—"He Shall Feed His Flock," "Come Unto Him."

CHOIR.—"Hallelujah."

CHORUS.—"Worthy is the Lamb."

AMEN CHORUS.—Postlude.

The Communion Music at 10.30 o'clock, will be Weber, in E flat; the service used on Christmas Day.

During this festival week it is hoped many who failed of their Christmas Communion—and there were many—will perform their "bounden duty and service."

Last year, a special Collect, Epistle and Gospel was authorized by the Bishop for our use as follows:

The Collect.

O God, Who by the yearly solemnity of Thy Bishop and Martyr, Saint Timothy, rejoicest the hearts of Thy faithful people; mercifully grant that we who celebrate his birthday, may likewise imitate his fortitude in suffering, and steadfastness in the faith. Through Jesus Christ our Lord. Amen.

The Epistle: I Timothy vi: 17 verse to end.

The Holy Gospel: S. John xv: 1 to 12 verses.

It is an Obligation.

The question has been asked, "Should a person receive Holy Communion on Christmas Day and other festivals, when the regular periodical communion had been made near to such times?" There is but one reply; Yes. People are advised to be very regular in this great spiritual duty, and receive Holy Communion at stated times. To help to a rule of regularity, the Clergy of the Parish have advised those coming to Confirmation, to begin with a monthly rule, and increase in frequency thereafter. But, whatever the rule, it should be lived up to, very carefully; and in addition to such periodical communions, the Church demands of her faithful communicants that they

come also on the stated holy days of obligation, the more important of which are Christmas Day, Easter Day, Ascension Day, Whitsun-Day and Trinity Sunday. These days have each a proper preface to the Ter-Sanctus, defining the blessed doctrine to be especially impressed upon the souls of men; and, that such teaching be better received, and thanks be given for it, we are required to express our thankfulness by a devout communion. And, to meet the needs of all conditions of men, an octave, or eight days, follow each of these festivals, saving that of Trinity Sunday, in order that their teaching may be more fully kept, and opportunity given for the receiving of the Sacrament.

The Parish Clergy are glad to record the fact, that, during the Christmas octave just past, they visited such persons who were unable to get to the Church, and who desired their ministrations, and gave this blessed privilege.

From the Parish Register.

OCTOBER TO DECEMBER 31, 1902.

Baptisms—

Henry Raymond Dahn.
Lillian Garrett.
Vaughan Smith Grundy.
Katherine Brown Walker.

Married—

Louis M. Mather and Clara L. Janney.
Joseph Howarth and Ada Nichols.

Buried—

Theodore C. Bartley.
Joseph Blakeley.
Lindsay Morris, Jr.
Robert Dove.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. X.

PHILADELPHIA, JANUARY, 1903.

No. 4.

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The REV. G. W. LAMB, CURATE,
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Organist and Choirmaster.

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For other services, see Kalendar, page 2.

Baptism

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings

Preferably, before celebration, at 7, 8, or 9 A. M.

In Sickness

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

Corporate Communions

All at 7 A. M.

Servers' Guild, first Sunday in month.
S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" herein, or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Church Yard

Owing to the limited space, lots or graves can be sold only to members of the Parish. Nothing shall be allowed upon any grave except *natural flowers* and the national flag.

..... The Kalendar

JANUARY, 1903.

(Special Offering.—For Episcopal and Convention Funds.)

6. **The Epiphany** Holy Communion, 7 and 9 A. M. Server, Fertig.
Boys' Gymnasium, 7-9 P. M.
7. **Wednesday** S. Veronica Guild, 2.30 P. M.
Mothers' Meeting, 7.30 P. M.
8. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
Junior and Senior Brotherhood, 8 P. M.
9. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
10. **Saturday** S. Mary's Guild, 2 to 4 P. M.
11. **Sunday (1st after Epiphany)** Holy Communion, 7 and 8 A. M. Servers, Hawthorne, Street.
Corporate Communion, S. Agnes' Guild, 7 A. M.
12. **Monday** S. Agnes' Guild, 8 P. M. Business Meeting.
13. **Tuesday** Holy Communion, 7 A. M. Server, Fertig.
Boys' Gymnasium, 7-9 P. M.
14. **Wednesday** S. Veronica Guild, 2.30 P. M. Service, 4.30 P. M.
Mothers' Meeting, 7.30 P. M.
15. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
16. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
17. **Saturday** S. Mary's Guild, 2 to 4 P. M.
18. **Sunday (2d after Epiphany)** Holy Communion, 7 and 10.30 A. M. Servers, Goell, Barrett and J. V. Merrick, Jr.
Corporate Communion, Brotherhood S. Andrew.
S. Veronica Guild.
19. **Monday**
20. **Tuesday** Holy Communion, 7 A. M. Server, Fertig.
Boys' Gymnasium, 7-9 P. M.
21. **Wednesday** S. Veronica Guild, 2.30 P. M.
Mothers' Meeting, 7.30 P. M.
22. **Thursday** Holy Communion, 7 A. M. Server, J. Shields.
Junior Brotherhood, 7.30 P. M.
23. **Friday** Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 8.15 P. M.
24. **S. Timothy** Holy Communion, 7 and 9 A. M. Server, J. V. Merrick, Jr.
25. **Conversion of S. Paul** Holy Communion, 7, 8 and 10.30 A. M. Servers, Collinson, Snyder, Goell and Barrett.
(3d Sunday after Epiphany) Corporate Communion, S. Anna's Guild, 7 A. M.
26. **Monday** Holy Communion, 9 A. M.
27. **Tuesday** Holy Communion, 7 A. M. Server, J. Shields.
Boys' Gymnasium, 7-9 P. M.
28. **Wednesday** Holy Communion, 9 A. M.
S. Veronica Guild, 2.30 P. M.
Mothers' Meeting, 7.30 P. M.
29. **Thursday** Holy Communion, 7 A. M. Server, Fertig.
30. **Friday** Holy Communion, 9 A. M.
Woman's Auxiliary, 2.30 P. M.
Choir Rehearsal, 7.45 P. M.
31. **Saturday** Holy Communion, 7 A. M. Server, J. V. Merrick, Jr.

The Rector's Letter.

DEAR FRIENDS:—This is the month in which occurs our Patronal Feast. S. Timothy's Day this year, unfortunately, falls on Saturday. Of course we shall have our two early celebrations of the Holy Eucharist on that day, but the principal services will be held on the following day (Sunday) which is also S. Paul's Day.

Now a Patronal Feast is the one feast in the year when we are permitted to limit our thoughts to our own Parish, and to consider its special welfare. It is a time when we may take account of our condition, both spiritual and material; to try to see whether there be advance or not in both directions. We are to remember that we are working for God, for the upbuilding of His kingdom, and not only for our own individual souls. The Parish as a whole is what we are to strive to advance. If each one does his share, the whole will rise to a higher plane. But we are to remember that no member of the Parish is insignificant: each has his place and work, and it is essential. We are apt to think that what little we can do would signify nothing should we leave it undone. No greater mistake can be made. In a great building every stone fills its own place and is necessary. If you should remove but one stone, you not only mar the beauty and symmetry, but you injure the structure. Each individual in the spiritual building which we are supposed to be erecting contributes both to the security and beauty of it. We are all most strangely oblivious to the fact of the injury we are constantly inflicting upon the fabric of our

spiritual house when we are indifferent or indolent, or perverse, or in any opposition to the great work that is set for us. It takes very little to be an hindrance. It costs but little to be a real help. Just as in the matter of our offerings, one will say, "The little I can give will not be felt if I neglect it." No greater mistake is made than to hold in contempt small things. The many little rills when gathered together, make the mighty river. No; let us get out of our minds this notion that what we do, because it is slight is not worth doing at all. Personal responsibility is what I want to get you to consider: a concern for everything that is brought to your attention by your Rector. When you are reminded of your duty in regard to missions for instance, do not say, "this is interesting perhaps to a few devout souls who are interested in the spread of Christ's kingdom, but I do not care enough for such subjects to feel called upon to do anything for this great and glorious work." Our Diocesan work perhaps is being introduced to our notice; are not we just as much bound, each one, to do his or her share towards the support of our Bishops, towards the work of Missions right here near home, towards the Sustentation Fund for supplementing the inadequate stipends of the Rectors of weak but deserving parishes? Or take the Woman's Auxiliary, what do we know about it? How many people know what it means, what it is doing? We say, every woman in the Parish is a member of this organization whether she recognizes the fact or not. Her membership does not imply that she must be doing active work, or that she must attend all its

meetings; but it does imply that she can do something if only to take the little envelopes and regularly offer her pennies each month. Here again is an instance where if each one did their little, however little, there would be no lack of funds to do all that is devised or undertaken.

I am speaking frankly with you in these matters, because I consider this a fitting time, when we are talking about family affairs, and when we can well be plain and unreserved. We are taking stock, and we must be honest. Shutting our eyes to the actual state of affairs will not remedy defects; we must face them, and then when we know just how we stand, we shall know just what to do.

May our dear Lord grant you all, grace to see and know what you ought to do, and to faithfully fulfill the same.

Faithfully,

R. E. DENNISON.

The members of S. Timothy's Parish will greatly regret that Mr. Lamb is about to leave us. For four years he has done good and faithful work. Mr. Lamb becomes Vicar of S. Mary's Memorial Chapel, Pittsburg, and Chaplain to Bishop Whitehead. The following item from the *Living Church* will be interesting to all:

Mr. Lamb was born in Maryland in 1863. He removed in early life to Milwaukee, where, after a business career, he studied for the ministry under guidance of Bishops Welles and Knight, being ordered deacon by the last named prelate in 1890, and advanced to the priesthood in 1892 by Bishop Nicholson.

After serving some years at St. Luke's, Milwaukee, with care of St. Mark's, South Milwaukee, part of the time, and also secretary of the Diocese for two years, he accepted work under Bishop Grafton in 1894, residing first at Menasha, with care also of the missions at Chilton, Hayton and Omro, and later in charge of the larger work at Oconto, with care of St. John's mission, Shawano. For a year Mr. Lamb served as secretary of the Fond du Lac Diocesan Board of Missions, and for more than two years directed the management of the Bishop's diocesan paper. In 1899 he accepted an invitation to the work at St. Timothy's, and now goes to a broader field of work in Pittsburg. His parochial work has been painstaking and thorough wherever he has been.

R. E. D.

NOTES OF INTEREST.

There are four Sundays after the Epiphany this year—Easter falling upon April 12. Ash Wednesday will fall on February 25.

Classes for Confirmation Instruction will be begun on Wednesday, February 4, after the evening service. It is hoped there will be a hearty response this year, to the notice. There are many young people, especially, in the Parish, who ought to be giving serious attention to this important matter. Class for girls will meet each Friday afternoon at 4 o'clock, beginning February 6.

The Advent offering of the Sunday School amounted to \$28.40. This year, the objects for which the Diocesan Sunday School Association

worked were Mission work in Arkansas, Lexington, Boise; and work amongst the colored people in Raleigh, N. C., and our own Diocese.

Have you a package of envelopes for systematic offerings?

An interesting and touching incident occurred recently, at one of the Corporate Communion. One of our men, whose duty required his presence at the shop during Saturday night, rather than lose the blessed privilege, quietly slipped into the Church by a little-used passage, just as he came from the mill, and in working clothes, but with a devout soul, made his Communion—unseen by any save God and His Priest. What an example to the many who have Saturday night for pleasure and sleep, and yet who do not even leave their beds in time for that great and blessed feast!

The financial outcome of the Bazaar, held November 28 and 29, for the benefit of the Choir Outing Fund, was gratifying. Total receipts amounted to \$287.52; expenses, including rent of hall, and other necessities, \$62.57, leaving the net profits, placed in bank for next summer's needs, \$224.95. The Treasurer of the fund, and all engaged in the work, desire to express sincere thanks to the generous contributors to and patrons of the Bazaar.

At the Musical Service, held on Sunday evening, December 14, when selections from the "Messiah" were sung, the offering, for the Choir Fund (purchase of music for use in the services, etc.), amounted to

\$25.77. The Church was well filled, and many appreciative comments were made concerning the rendition of the music.

Numerically, the Christmas Communion exceeded the number of last year. And this, with a number deterred by illness, and other causes, as well as the unexpected change in weather during the previous night, which made travel very difficult. The Clergy feel gratified that the numbers were not less, although they prayerfully looked for more; yet, a scrutiny of the personnel reveals the presence of a number who had been very irregular, and apparently indifferent. The result is one for distinct encouragement.

The Christmas Festival for the Sunday School was held on S. John's Day, and passed off successfully. The little cantata entitled "The Gypsies' Christmas," was played by the smaller girls, with three boys assisting. Considering the short time available for preparation, much credit is due to those teachers who took the work in charge. Thanks are also due to both teachers and older scholars, who arranged the several details which contributed to the full success of the entertainment.

These scholars in the Sunday School, having had a perfect record, including attendance at the 4 o'clock service on Sundays, received the special honor at Christmas—a sterling silver cross:

Edwin Collinson, William Blundin, William Todd, Edwin Cope, John Street, Harold Rawley, Harry Farand, William Lawton, John Shields,

Herbert Shields, William Magill, Charles Seidor, Horace Seidor, Arthur Richards, Nathan Seel, Raymond Schofield, Alfred Collinson, William Winn, Thomas Winn, Raymond Adelhelm, Harry Merrick, William Holgate, James Smith, Samuel Wilkinson, Robert Murphy, Harry Garforth, Edgar Robinson.—27 boys.

Elsie Yarnall, Edith Weir, Emeline Winn, Maretta Eastwood, Minnie Enderlin, Mary Marsh, Eleanor Todd, Emily Lebengood, Margaret Todd, Bertha Winn, Florence Dunning, Bessie Thomas, Alice Richards, Emilie Seidor, Lavinia Yarnall, Elizabeth Woodhead, Alice Cordingly, Olga Holler, Rebecca Clement, Annie Eastwood, Ethel Eastwood, Elizabeth Lees, Bessie Lord, Agnes Lilienberg, Mary Farrand, Elsie Sykes, Edith Newhall, Adele Sykes, Clara Campbell, Maud Sykes, Annie Potts, Eva Thring, Margaret Winn, Ida Lebengood.—35 girls.

One scholar has been named on the Honor Roll, for the highest mention, each period during the year—Raymond Adelhelm. But for illness, there would have been a second—Henry Campbell, he having been named in the first two periods.

In the Primary School, honors were awarded for similar record, and consisted of a beautiful picture representing some scene in our Lord's life, neatly mounted on dark cards. The following scholars received them:

Dorothea Adams, Florence Adams, Sarah Lockett, Edna Sykes, Ethel Sykes, Evelyn Abbott, Emily Abbott, Violet Thring, Mary Childs, Sarah Childs, May Yarnall.—11 girls.

William Dunning, Elmer Farrand, Howard Hawthorne, Robert Wetten, John Lockett, Paul Corley, Crozier Todd, Arthur Wetten, Bedford Eastwood, George Jobbins, Elwood Barrett, William Enderlin.—12 boys.

On Sunday, Feast of the Holy Innocents, occurred the Children's Carol service. Almost the entire number of enrolled scholars was present, and the procession was imposing, and in perfect order. The carols, while some were new to us, were selected from ancient sources; the one entitled "Good King Wenceslaus," being effectively sung during the collection of the offerings, which, being designated for Mission work, practically enacted the theme of the carol, which is the truest of charity. Raymond Adelhelm bore the school banner, in recognition of his faithful record during the year.

WHAT SHALL BE DONE?

The Accounting Warden reports a serious deficit in the funds of the Parish, owing to a falling off in the offerings. This condition has prevailed for many months past; and although the rainy Sundays, of which there have been several this fall, may partly account for it, yet it is evident that other causes must be looked for. Whatever the reason, the *fact* is evident. Some reduction must therefore be made in the expenses, for the Parish cannot be allowed to run in debt even if there were facilities for borrowing. At the present time the special funds contributed for particular purposes, and which should be used only for such purposes, have been drawn upon

and exhausted to pay the current expenses. This is not the place to discuss ways and means, nor is it our province to do so. At the approaching meeting of the Vestry in January (the ninth) the opportunity will come for consideration of methods. We understand that it costs about one hundred dollars a week to maintain all the instrumentalities of Parish work. For many years past this amount has been received with considerable regularity. Part of it (about twenty-eight dollars on an average) is received from an endowment fund which has been gradually accumulated in the hands of Trustees by offerings made from time to time. The balance, over seventy dollars a week, must come in through the offertory, to enable the Warden to pay all stipends and expenses, while for the past four months only fifty-two dollars a Sunday have been offered—a deficiency of some eighty dollars a month. If it does not come, those expenses cannot be paid. The question now to be considered, is whether the deficit alluded to is temporary and can be made up by special effort, or if not, what expenditures can be dispensed with, so as to make "both ends meet." It is to be hoped that it may not be found necessary to abandon the position which S. Timothy's Church has held for over a quarter of a century—of keeping its doors open daily for private prayer. This has required, during the winter months considerable expenditure for heating, and (at times) for light. It has permitted certain weekday services which could not be held if the church were not warmed. True (and unfortunately true) the privileges thus given have not been used

by a very large part of our congregation. To the faithful few who have valued them, as well as to the clergy, the scant attendance at the services held during the week has been discouraging. But who shall on this account be found ready or willing to give them up? The value of an ever open church, as a witness to the faith, and as a refuge to those in trouble of mind and heart can hardly be overestimated. Of course there are other ways in which expense can be saved. Are we willing to see these reductions made? Can we not increase our offerings?

Our Patronal Festival.

Saturday, January 24, will begin the Parish festival. On that day, S. Timothy's, the Holy Communion will be celebrated at 7 and 9 o'clock. The day following will commemorate the conversion of S. Paul, and also the third Sunday after the Epiphany. On that day the principal services will be held: Holy Communion at 7 and 8 a. m.; choral celebration, with sermon, at 10.30; and service with procession of Guilds, at 8 o'clock at night.

During the week ending with January 31, there will be *daily* celebration; Tuesday, 27th, being set apart for special commemoration of the faithful departed of the Parish.

From the donations of second-hand clothing that were asked for, two barrels have been filled, and sent to Waynesville, N. C., by the Parish branch, Woman's Auxiliary.

Owing to changes in the machinery at the printing office, distribution of the MESSENGER has been delayed one week.

S. TIMOTHY'S MESSENGER

SECOND CLASS.

William Dunning Bessie Lord
Rachel Bevan Clyde Heath
Emily Rosenberger Charles Thomas
Edith Weir Ray Adelhelm
William Winn

THIRD CLASS.

Elsie Cordingly Harry Taylor
Harry Blundin Charles Cope
Ray Sumner Arthur Richards
Alice Cordingly Margaret Winn
Evelyn Abbott Anna Potts
Eva Sumner Mareta Eastwood
Emiline Winn James Smith
Emily Fawley Samuel Wadlow
Grace Bassett George Adams

ST. ANNA'S GUILD.

MOTHER'S MEETING.

Mrs. D. Rodney King, Warden.
Miss Stockett, Assistant.

The attendance of late has been worthy of praise, considering the inclement weather and dangerous walking, yet the work goes on in the same cheerful way, to fill the orders kindly sent to us.

Wishing to bring Missionary work understandingly to the notice of The Mothers, extracts from "The Spirit of Missions" and Church papers have been read lately at the meetings, and some interest has been shown so that we feel willing to continue, and trust that the self-denials of Lent will show some results by the contributions every Wednesday.

ST. VERONICA'S GUILD.

Miss E. W. Burton, Warden.

Just a mention of our work, we hope, will help to keep alive the interest.

A Communion Service has been sent to Rev. W. C. Clarborne, Sewanee, Tenn., for use in St. Agnes' Mission.

The Guild has paid for the repairing of two prayer desks and a lecture formerly used in St. Timothy's Church, Berlin, Md. This old church and most all of its contents were destroyed by fire last fall.

One of the Church members gave the burlap sacks to wrap the furniture, another with his men and team had them carted to the P. R. R. Freight Station, Manayunk.

The St. Andrew Brotherhood men crated them, which was a hard piece of work. A letter from Rev. Mr. England has been received, thanking all who kindly helped in the work.

Guild Service Wednesday, March 15, at 4.30 P. M.

Corporate Communion, Sunday, March 19, 1905.

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. XII.

PHILADELPHIA, MARCH, 1905.

No. 5.

S. TIMOTHY'S CHURCH,

ROXBOROUGH,

Ridge Avenue, above Walnut Lane

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. MARTIN S. STOCKETT, Curate,
5443 Ridge Avenue, Roxborough.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster
MISS E. W. BURTON, Parish Visitor.
FRED. C. GRILL, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

Parochial Duties.

All members of St. Timothy's are expected as a matter of parochial duty which they owe to God and their own souls:

1. To attend a celebration of the Holy Eucharist on Sundays and the chief Holy Days; and at Evensong on Sundays and Fridays.

2. To receive Holy Communion regularly and after due preparation.

3. To give systematically according as God has blessed them to the maintenance of the church services.

4. To further the work of the parish by daily prayer, and to take such share in its work as they may be able.

Celebrations.

Every Sunday, 7 and 8 A. M. On 1st, 3d and 5th Sundays, also at 10.30 A. M. Saints' days, 7 and 9 A. M. Tuesdays and Thursday, 7 A. M.

Baptism.

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings.

Preferably before celebration, at 7, 8, or 9 A. M.

In Sickness.

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

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Servers' Guild, first Sunday in month.

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S. Anna's Guild, fourth Sunday in month.

Parish Buildings.

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Calendar" or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Services.

Sundays: 7, 8, 10.30 A. M., 4.00 P. M.; 1st, 3rd and 5th Sundays in month, also 9 A. M.

Work days: Daily, 9 A. M., Wednesdays, 7.30 P. M.; Friday, 5 P. M.
For other services see Calendar.

Churchyard.

Owing to the limited space, lots or graves can be sold only to members of the parish. Nothing shall be allowed upon any grave except natural flowers and the national flag.

THE RECTOR'S LETTER.

Dear Friends:—The season of Lent is once more upon us, and how shall we best use it? This means of grace will not leave us as it finds us. Better or worse must ever be the result of all opportunities for good. How, then, shall we improve our Lent to its uttermost; how grow in real holiness? It is a mistake to think we can give up our accustomed pleasures and pursuits, pray a little more, deny ourselves a little more during the forty days and at Easter take up the thread exactly where we had dropped it, and all be the same as before. No, every Easter must find us advanced, and the step gained must be held. The Christian year is a ladder, and when we have climbed one round we are to hold that round till the next year, and then another step must be taken upwards. Whoever finds his standard from year to year remaining just the same may be sure there is something wrong about his Lent, and he will do well to search and examine into the cause. Next we shall find a great gain if we keep steadily before our minds the two-fold meaning of Lent. The first, to follow closely the steps of our Master's Passion, and in this following of the Crucified, in the sympathy of suffering, we have the best key to the proper outward observance of the season itself. And just

here we see the progressive nature of the church's system. In following Christ comes forgetfulness of self, and in forgetfulness of self comes healing. Instead of turning our eyes inward and working within the narrow limits of sin-tossed souls, we learn to turn them outward. Instead of thinking so much about ourselves, we think of Christ; instead of the striving to possess this or that grace, there comes a longing to possess Christ. Then comes new love; we always love those for whom we suffer. It is in suffering with Christ that we learn to become like Christ.

The second reason for this Lenten season is the formation of a religious character. Training and discipline are fundamental parts of the church's system. The superiority of the trained man is at last recognized. Recall some of the great churchmen of our own nation. What gave to their character and to their work their peculiar value? Nature did a great deal for these men, but nature has done just as much for others who somehow never bring about the same results; men who are recognized as gifted, but who never become saintly. Men have never made any mistake on this matter in secular affairs. How often do we wonder at the prodigious powers of a Gladstone, and of many others whose names are famous in the world's history. We marvel at the amount of labor they accomplish, and the care with which

their work is done; but then we remember that those are trained men, university men, educated up to the highest point.

If the princes of this world need such finished training, as a preparation for the high posts they are to fill, do the children of Christ's kingdom need less? And just here comes in the value of the Lenten season; it is a necessary discipline. The church in her divine wisdom has planned for her children a retreat. Never was there a time when the retreat was more needed. We live in a busy, bustling age, surrounded by influences unusual and secular, all unfavorable to a life of true holiness. These six weeks spent in retirement act as a poise, a safeguard for the coming year; and they are too precious to fritter away in light conversation and social intercourse, even if the latter be of the most innocent kind possible.

"Come apart, then," says our Lord and Himself leads the way. "Come apart," says the church and prepares the season. Fasting, prayers, alms! these are what the church calls us to in the Lenten season. And without these there can be no growth in real holiness.

Faithfully,

R. E. DENNISON.

PARISH REGISTER.

BAPTISMS.

Jan. 31, Theodore Schilsky.
Feb. 3, Albert Boon Forster.

Feb. 4, Mary Elizabeth Grundy,
Grace Irene Dress,
Alice Irene Hughes.

Feb. 5, Joseph Warren Wood.
Feb. 12, Florence May Jennings.
Feb. 23, Ira Bliss Snodgrass.

BURIALS.

Feb. 1, Margaret Graham.
Feb. 1, Theodore Schilsky.
Feb. 6, Albert Boon Forster.
Feb. 24, John H. Deckman.

The season of Lent begins on a Wednesday, in order that, omitting Sundays, just forty days may be accomplished before Easter, in humble imitation of the Redeemer's fasting in the wilderness.

Our Blessed Lord fasted forty days without intermission; but while we endeavor to follow His holy example, every seventh day is a blessed feast, recurring like wells in the desert of Baca, and the pools filled with water, lest we should faint by the way.

Sunday is always a feast commemorative of the Resurrection, and the Sundays "in" Lent are not days "of" Lent, though they partake of the solemn and disciplinary character of the season.

The Mosaic Law provided for a great fast of expiation; and the Christian Church, adapting the idea to the atonement of Christ, as celebrated at the Christian Passover, and instituting Lent as a proper preface of the Paschal solemnities, seems to have acted on the warrant of our Saviour Himself: "The days will come when the Bridegroom shall be taken away; and then shall they fast in those days."

The duty of fasting is ordained of Christ Himself; there must

S. TIMOTHY'S MESSENGER

be a time for every duty, and therefore, the Church appoints a time in all respects fitting and appropriate. Not to "hear the Church" in a matter so Scriptural, and so true to her Divine Mission, is to run the risk of being made "as a heathen man and a publican."

No degree of "bodily exercise" is required of any one which is really inconsistent with health and the performance of other duties. The Church prescribes fasting on Ash-Wednesday and Good Friday, and such a degree of abstinence on other fasts as is suited to extraordinary devotions; but she makes no distinction of meats, in the manner of the Jews and ancient heretics, and leaves details to every man's conscience, in the fear of God. Real self-denial is the essence of fasting, provided it be in the spirit of penitence and faith, and not as a work of human merit.

For the Epistle for Ash Wednesday, in the Communion Service, we have the words of the Prophet Joel, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation; assemble the elders, gather the children. . . ."

It is a pleasing thought that when those ancient priests "blew the trumpet in Zion," they were, in fact, opening the high solemnities which we still perpetuate.

Let Christian parents note also the words, "gather the children," which supply a hint to pastors and families that even children must not be overlooked on a day like this. The Church bids her children consider these solemn admonitions; bids them observe this holy season religiously, and attend as many of

the week-day services as possible, in order that God's house may be, as Zachariah says shall be of the streets of Jerusalem, "full of boys and girls."

Among private duties of Lent, the propriety of abstaining from ordinary amusements must be obvious. It is justly considered out of character, too, to celebrate a marriage in Lent. Among other duties may be mentioned Intercessions in Churches and in the Closet for all pastors and their flocks during this season of grace; for missionaries and the heathen; for those who live in sin, and for Christians who have departed from the unity of the Apostolic Family. Let us never forget that God is dishonored by the melancholy divisions which disgrace the Christianity of our country, and "by reason of which the way of truth is evil spoken of."

Lent is a fitting time to exercise ourselves in seeking the scattered sheep, winning them back to the fold, and saying to them, as we invite them to keep this blessed season with us, "Come thou with us and we will do thee good."

The Bishop has authorized and commended for use in the congregations of the diocese, at the discretion of the officiating minister, the following prayer for peace during the continuance of the war between Japan and Russia:

"O Lord God of Hosts, by whose permission nation riseth against nation, who usest their swords for Thy judgments and at Thy will makest wars to cease: Have mercy upon the nations now engaged in war, and, if it please Thee, grant to

S. TIMOTHY'S MESSENGER

them speedily a right and lasting peace. Look with pity upon all who suffer—the sick, the wounded, the dying, the mourners for the fallen. Succor with Thy own comfort and strength the ministrations of help and healing. And overrule the issues of this conflict to the furtherance of Thy Kingdom; through Jesus Christ our Lord." Amen.

LENTEN SERVICES UNDER THE AUSPICES OF THE BROTHERHOOD OF ST. ANDREW.

Through the courtesy of the Rev. B. E. Warner, D. D., the new rector of St. Stephen's, and of the vestry, the Brotherhood of St. Andrew has again been asked to take charge of the Noon-day Lenten Services at St. Stephen's Church, as well as at St. Paul's Church. The list of speakers has been arranged as noted below:

LENTEN SPEAKERS FOR ST. STEPHEN'S CHURCH.

March 8, Bishop Whitaker.

March 9-11, Rev. J. O. S. Huntington, O. H. C.

March 13-17, The Bishop of Long Island.

March 18, Rev. L. N. Caley.

March 20-24, Rev. C. Ernest Smith, D. D.

March 25, Rev. Edgar Cope.

March 27-31, Rev. Stewart P. Keeling.

April 1, Rev. J. Henning Nelms.

April 3, Rev. Norman V. P. Levis.

April 4-8, Rev. Jas. S. Stone, D. D.

April 10-15, Rev. Floyd W. Tomkins, S. T. D.

April 17-22, Rev. Beverly E. Warner, D. D.

LENTEN SPEAKERS FOR ST. PAUL'S CHURCH.

March 8, The Bishop-Coadjutor of Pennsylvania.

March 9-11, Rev. Norman V. P. Levis.

March 13-15, Rev. J. O. S. Huntington, O. H. C.

March 16-18, Rev. Stewart P. Keeling.

March 20-25, Rev. Floyd W. Tomkins, S. T. D.

March 27 to April 1, Ven. Archdeacon Webber.

April 3, Rev. W. H. Burkhardt.

April 4-6, Rev. Alfred G. Mortimer, D. D.

April 7-8, Rev. George Gunnell, Jr.

April 10, Rev. W. M. Groton, D. D.

April 11-12, Rev. N. S. Thomas.

April 13-15, Rev. Hubert W. Wells.

April 17, Rev. L. N. Caley.

April 18-19, Rev. H. Richard Harris, S. T. D.

April 20, Rev. Robert W. Forsyth.

April 21, Rev. H. L. Duhring, D. D.

April 22, Rev. H. Cresson McHenry.

Do not speak lightly of the season of Lent. Leave that for the funny editor of comic papers, or for the society editors of the daily press. As a Christian you tread on

S. TIMOTHY'S MESSENGER

WEEK-DAYS.

9 A. M., Daily (Wednesdays, Holy Communion.).

5 P. M., Daily (Saturdays, 4 P. M.).

7.30 P. M., Wednesdays only.

On Wednesdays, the Service at 5 o'clock will be Litany and Penitential Office, with reading.

A reading, helpful to the Christian life, will also be given each Friday afternoon.

March 15, 17, 18, are Ember Days. During this week, known as Lenten Ember Week, one of the prayers for those who are to be admitted to Holy Orders is to be used daily at Morning and Evening Prayer, and the design of the Church is to call her members, by prayer and fasting, to invoke the Divine aid and blessing on the choice and commission of ministers of the gospel.

Saturday, March 25th, is the Feast of the Blessed Virgin Mary. The mystery which we celebrate this day is that of the Incarnation of our Lord Jesus Christ, the Eternal Son of God, which, rightly to believe, is necessary to everlasting salvation. "For the right faith is that we believe and confess that our Lord Jesus Christ is God and Man; God, of the substance, of the Father, begotten before the world; and Man, of the substance of His

Mother, born in the world; perfect God and perfect Man; of a reasonable soul and human flesh subsisting."

PARISH WORK.

SUNDAY SCHOOL.

For the quarter ending February 26, the Superintendent of the Sunday School reports 75 scholars from the Main School classes on the Honor Roll. Of these, 48 have highest honors—perfect attendance, and no demerit marks of any kind. In the second class, there are 9 whose attendance has been perfect, but one demerit mark stands against them. The third class comprises 18 names, having either one absent mark or two demerits.

FIRST CLASS.

Alice Hughes	Elsie Yarnall
Mary Warwick	Dorothy Parker
Hattie Hughes	Emily Lebengood
Grace Dress	Martha Deshan
Alice Johnson	Florence Dunning
Mary Groat	Edgar Robinson
Emily Abbott	Adele Sykes
Nellie Lord	Elsie Hennessey
Lavinia Yarnall	Alice Richards
Ethel Sykes	Mary Farrand
Bertha Winn	Emily Seider
Sarah Lockett	Jane Robinson
Mabel Johnson	Sarah Adams
Edith Hebden	William Blundin
John Winn	George Taylor
Edwin Collinson	Emil Johnson
Charles Stewart	Herbert Shields
Ida Lebengood	Charles Seider
Eleanor Street	Horace Seider
Mary Guilfoil	William Magill
Laura Rosenberger	Joseph Guilfoil
Lillie Lord	Elmer Farrand
Fred Greenwood	Russell Fawley
Robert Murphy	John Magill

holy ground. You do well to avoid the jest and treat it with serious thoughtfulness.

An edition of the "Spirit of Missions," entitled "Children and Missions," will be issued early in Lent, will be prolific in matter and illustrations suggestive of the title, and is designed, partly, to help increase the Children's Lenten Offering. The book will be full of interest to all Church-people, and sells for ten cents a copy. A number of our scholars will offer the book for sale, from house to house in the Parish, and for each copy sold, the child will receive a liberal commission, from the publishers, for the Lenten mite box.

Your Clergy ask that the children be kindly received, and liberally patronized. You will not regret the possession of the book.

During Lent, mite chests will be distributed throughout the entire Sunday School, for the Children's Lenten Offering. Last year our school contributed \$180. This year, we are hoping enough interest may be created to increase our gifts to \$200—by no means an impossible aim if all—young and old—take enthusiastic interest.

There are a number of babies in the Parish, and children too young for the school. Will not parents help the cause of missions by taking a mite box for these? The Curate, Superintendent or any Teacher will gladly supply boxes.

MINISTERS.

During the last ten years the Episcopal Church in the United

S. TIMOTHY'S MESSENGER

States has received 109 Methodist ministers, 38 Baptist ministers, 57 Presbyterian ministers, 44 Congregationalist ministers, 21 Roman Catholic priests; Reformed, 17; Lutheran, 11; Reformed Episcopal, 8; Adventists, 8; Unitarians, 6, and miscellaneous, 37. This makes a grand total of 364 who have come into the American Church from the ministries of other bodies.

PARISH NOTES.

ASH WEDNESDAY SERVICES.

7 A. M., Holy Communion.

9 A. M., Morning Prayer, Litany and Penitential Office.

9.30 A. M., Holy Communion.

5 P. M., Evening Prayer and Reading.

7.30 P. M., Evening Prayer and Sermon.

DURING LENT.

7 and 8 A. M., Holy Communion.

March 12, 10.30 A. M., Holy Communion.

March 19, 10.30 A. M., Holy Communion.

March 26, Morning Prayer.

April 2, 10.30, Holy Communion.

April 9, Passion Sunday, 10.30, Morning Prayer.

April 16, Palm Sunday, 10.30 A. M., Holy Communion.

4 P. M., Service and Instruction (Children).

7.45 P. M., Evening Prayer and Sermon.

CHOIR LIST

THE SUNDAY AFTER ASCENSION DAY.

JUNE 4, 1905.

Holy Communion, 10.30 o'clock.

Hymns.....128, 130, 126

Introit.....Sir Joseph Barnby

King all glorious, Lord of Hosts Almighty, Thou art revealed in victory. O'er the worlds of light ascended, we pray Thee leave us not comfortless, but send the great Father's promise on us, the Spirit of truth, Thy Spirit. Alleluia. Amen.

Communion Service in Eb,
Alfred J. Eyre

EVENSONG, 4 O'CLOCK.

Hymns

Psalms.....24, 47, 103

Magnificat

Nunc Dimittis

WHITSUNDAY,

JUNE 11, 1905.

Hymns.....378, 381, 375

Introit.....Sir John Stainer

And all the people saw the thunders, and the lightnings, and the noise of the trumpet and the mountains smoking; and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us lest we die.

When God of old came down from heaven,

In power and wrath He came;
Before His feet the clouds were riven;
Half darkness and half flame.

But when He came the second time,
He came in power and love;
Softer than gale at morning prime,
Hovered His holy dove.

Communion Service in Bb,
Wolfgang Gottlob Mozart

EVENSONG, 4 O'CLOCK.

Hymns

Psalms104, 105

Magnificat

Nunc Dimittis



S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. XII.

PHILADELPHIA, MAY, 1905.

No. 7.

S. TIMOTHY'S CHURCH,

ROXBOROUGH,

Ridge Avenue, above Walnut Lane

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. MARTIN S. STOCKETT, Curate.
5443 Ridge Avenue, Roxborough.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster
MISS E. W. BURTON, Parish Visitor.
THOMAS BANCROFT, Sexton.

This Church is OPEN DAILY throughout the year, from sunrise to sunset, for private devotion.

The seats in the Church are all FREE and OPEN at all times.

The services are maintained, and the work of the Parish is carried on, wholly by means of the offerings collected during the services.

Envelopes in packages, for systematic giving, are furnished quarterly by the Rector; but those who use them make no pledges as to the sum enclosed.

Special envelopes will be found in the racks, on back of seats, for all purposes except Parish support.

Parochial Duties.

All members of St. Timothy's are expected as a matter of parochial duty which they owe to God and their own souls:

1. To attend a celebration of the Holy Eucharist on Sundays and the chief Holy Days; and at Evensong on Sundays and Fridays.
2. To receive Holy Communion regularly and after due preparation.
3. To give systematically according as God has blessed them to the maintenance of the church services.
4. To further the work of the parish by daily prayer, and to take such share in its work as they may be able.

Celebrations.

Every Sunday, 7 and 8 A. M. On 1st, 3d and 5th Sundays, also at 10.30 A. M. Saints' days, 7 and 9 A. M. Tuesdays and Thursday, 7 A. M.

Baptism.

1st, 3d and 5th Sundays, 9 A. M., 4th Sunday, 4 P. M. At other times by arrangement with the clergy.

Churchings.

Preferably before celebration, at 7, 8, or 9 A. M.

In Sickness.

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—Rubric, P. B., page 281.

Corporate Communion.

All at 7 A. M.

Servers' Guild, first Sunday in month.

S. Agnes' Guild, second Sunday in month.

S. Veronica Guild, third Sunday in month.

Brotherhood of S. A., third Sunday in month.

S. Anna's Guild, fourth Sunday in month.

Parish Buildings.

In arranging for special meetings, and public entertainments, or other occasions for which use of the Parish buildings may be desired, Guild Officers and other parish workers will please consult carefully the "Kalendar" or the clergy, before selecting date, in order to avoid the possibility of conflicting with other appointments.

Services.

Sundays: 7, 8, 10.30 A. M., 4.00 P. M.; first, third and fifth Sundays in month, also 9 A. M.

Work days: Daily, 9 A. M., Wednesdays, 7.30 P. M.; Friday, 5 P. M.
For other services see Calendar.

Churchyard.

Owing to the limited space, lots or graves can be sold only to members of the parish. Nothing shall be allowed upon any grave except natural flowers and the national flag.

THE RECTOR'S LETTER.

Dear Friends:—My letter this month, as usual, must not be long, as the Annual Parochial Report must have right of way.

The report will show that the deficit to which your attention was called at the time of our Dedication Festival has been made up. We must not, therefore, conclude that we may conclude that all obligations have been met. If a deficit has been made during that time of the year when the offerings are supposed to be most regular, what must we expect during the summer months, the time of the greatest falling off? Will not a little effort be made on the part of all to keep up their offerings at this season, so that the obligations of the work may not be hampered. Those who find the opportunity of being away during what we call the "heated term" ought to make provision beforehand, so that the parish may not be obliged to seek for prospective relief.

Two great festivals occur this month, viz.: Ascension Day, or Holy Thursday, and Whitsun-Day. These feasts do not receive the attention they deserve. The great doctrine taught us by the former is in great measure lost sight of by the neglect of its observance. Let us remember that the Ascension of our Lord is the completion of His atoning work. Not until He ascended up on high did He receive gifts to bestow upon His people. It is not too much to say that even our Blessed Lord's death and resurrection would not avail us unless He had also ascended up on high, far above principalities and powers, that He might be our High Priest,

our prophet and our king. From His throne in heaven He reigns over His church; from His throne in Heaven He showers down the abundant and needful blessings which we, His members, require in order to maintain our union with the Head. It is the living Christ of whom we think, to whom we pray, by whom we live. He who was dead is alive forevermore. We live because He lives. We are in heart and mind to ascend whither He hath ascended, and with Him to continually dwell. And so, we see, the doctrine of the Ascension is one of the great doctrines of the Christian faith. It is necessary that we should understand it aright, if we are to understand the very existence of the church herself. The sacraments themselves were but empty forms—worship, as such, formal and vain—prayer an idle task, without this doctrine of the Ascension. Let us, therefore, make a special effort to keep this Feast. Faithfully,

R. E. DENNISON.

PARISH REGISTER.

BAPTISMS.

Apr. 2 Elizabeth Emilie Holgate.
Apr. 22 Katherine Sykes.
Apr. 22 George Wilbert Schwartz.
Apr. 22 Elizabeth Brikerstaff.
Apr. 22 Anna Maria Brikerstaff.
Apr. 22 William David Brikerstaff.
Apr. 26 Robert Waldie Cade.

MARRIAGES.

Apr. 26 Gottlieb Keibler.
Apr. 26 Elizabeth M. Kruger.

those words must sound to the easy-going, lackadaisical throng, "Fight the good fight!" and they all the time sleeping, drowsing, living a life of sloth, unsusceptible to any high purpose, drifting with the stream and utterly unconscious of their high calling and pressing responsibility. Oh, let us awake and bestir ourselves and vow that the coming year shall be one of higher purpose and more strenuous effort.

Faithfully,

R. E. DENNISON.

PARISH REGISTER.

BURIAL.

December 6, 1905, Mrs. Jane Coleman Bentley.

OFFERTORY ACCOUNT.

Dec. 3.	Cash	...	\$19.85
	Envelopes	...	22.34
	Sunday School	..	5.02
Dec. 10	Cash	...	27.46
	Envelopes	...	38.49
	Sunday School	..	4.42
Dec. 17.	Cash	...	27.90
	Envelopes	...	33.56
	Sunday School	..	4.73
Dec. 24.	Cash	...	27.98
	Envelopes	...	27.47
	Sunday School	..	5.88
Dec. 25.	Cash	...	65.00
	Envelopes	...	11.48
Dec. 31.	Cash	....	36.71

Envelopes ... 29.90
Sunday School .. 6.58

SPECIAL FUNDS.

Choir	.....	\$ 5.13
Woman's Auxiliary	.....	8.22
Christmas Festival	.....	69.49
St. Timothy's Hospital	...	25.25
Improvements & Repairs	..	100.00
"Disabled Clergy Fund"	..	73.12
For the Poor	.....	71.15
Rev. Mr. Goodheart	.....	55.75
Parish Visitor	.....	10.00
From Endowment Fund (3 months)	.....	352.30

SUMMARY.

For General Account	....	\$301.53
Interest	.....	352.30
		<u>\$653.83</u>
Sunday School	.....	\$ 26.63
Special Funds	.....	418.11
Deficit in Gen. Acct.	.....	41.19

OUR PATRONAL FEAST.

Our Patronal Feast, S. Timothy's Day, occurs upon Wednesday, January 26. On that day the Holy Communion will be celebrated at 7 and 9 o'clock. The day following will commemorate the Conversion of St. Paul, and hours of service will be the same as on the day preceding.

During the week ending with January 31 there will be daily celebration. Friday, the 26th, the sacrifice will be offered, with special intention for the souls of

the faithful departed of the parish.

The Sunday in the Octave, January 28, there will be a celebration also at 10.30 o'clock. In the evening, at 7.45 o'clock, there will be a choral service, with procession of Guilds.

Announcement will be made later of the special preachers for these services.

Members of the several Guilds are asked to meet in the Parish Building at 7.30 o'clock, provide themselves with badges, and take places in the procession.

The special Collect, Epistle and Gospel authorized by the Bishop for use on St. Timothy's day is as follows:

The Collect.

O God, Who by the yearly solemnity of Thy Bishop and Martyr, Saint Timothy, rejoicest the hearts of Thy faithful people; mercifully grant that we who celebrate his birthday, may likewise imitate his fortitude in suffering, and steadfastness in the faith. Through Jesus Christ our Lord. Amen.

The Epistle, I. St. Timothy, vi, 17 verse to end.

The Holy Gospel, St. John, xv, 1 to 12 verse.

THE CHRISTIAN YEAR

Advent tells us Christ is near,
Christmas tells us Christ is here.

In *Epiphany* we trace
All the glory of His grace.
Those *Three Sundays before Lent*
Will prepare us to repent;
That in *Lent* we may begin
Earnestly to mourn for sin.
Holy Week and *Easter* then
Tell who died and rose again
On that happy Easter Day.
Christ is risen, again we say.
So we give Him special praise
After the great forty days.
Yes, and Christ *ascended*, too,
To prepare a place for you.
Then He sent the Holy Ghost
On the Feast of Pentecost—
With us ever to abide—
Well may we keep *Whitsuntide*.
Last of all, we humbly sing,
Glory to our God and King;
Glory to The One in Three,
On the *Feast of Trinity*.

PARISH NOTES.

The organ recitals given on Sunday evenings during Advent, before the regular service, were much appreciated and enjoyed.

The annual "Twelfth Night" supper of St. Anna's Guild was served in the guild rooms on Wednesday evening, January 10.

We are much pleased with the number of communions made on Xmas day and during the Octave. It was the largest made for several years—315 on Xmas and 43 during the Octave.

On Tuesday evening, January 30, at 8 o'clock, the graduating exercises of the Training School for Nurses will be held at St. Timothy's Hospital. Five nurses will graduate at this time.

SUNDAY SCHOOL NOTES.

Mr. H. Stafford, Superintendent.

On Thursday, the Feast of the Holy Innocents, the Sunday Schools in connection with the parish held their entertainments in the parish rooms. At both exercises there was an exceptionally large attendance.

At 2.30 P. M. the members of the Infant School assembled for their gifts. We departed somewhat from our usual custom, in that the first part of the afternoon was given up to playing games, singing songs, etc., then came the tea party, consisting of cake and ice cream, which was served in St. Agnes' room, around a prettily decorated tree.

After this Santa Claus appeared on the scene and gave dolls to the girls and toys to the boys, and candy to everyone, in all about 96 gifts and the same amount of candy.

In the evening, about 8 o'clock, the main school had their entertainment. The farce, entitled "Wanted—A Confidential Clerk," was well given by five of the young men of the Junior Chapter of the Brotherhood of St. Andrew. We are indebted to those who helped to make the evening a pleasant one.

At the conclusion of the program the "honor roll" was read and the gifts given to the scholars.

HONOR ROLL FOR 1905.

Advent, 1904—Advent 1905.

First Class—Adele Sykes, Alice Richards, Sarah Lockett, Elmer Farrand, Emily Lebengood, Florence Dunning, Fred Greenwood, May Farrand, Emily Seider, Ida Lebengood, May Guilfoil, John Robinson, Jr., Robert Wetten.

Second Class—W. Dunning, C. Seider, Margaret Lockett, A. Thring.

Third Class—Herbert Shields, Horace Seider, Emily Abbott, Jas. Smith, Sam. Wadlow, Edgar Robinson, Sarah Adams, Nellie Lord, Wm. Blundin.

ARTABAN.

May we not find an inspiring and helpful message in the old story of Artaban—the Other Wise Man, who, we are told went in quest of the Saviour, that he might lay at His feet all his possessions, which were three matchless gems—a pearl, a sapphire and a ruby?

Wherever he had heard that the Lord had been, he too went, through Palestine and ancient Egypt, diligently seeking the Christ, but never finding Him.

He found, however, many poor neglected, suffering people, to whom, from time to time, he ministered; until the three precious treasures which he had reserved for the King, were spent in relieving the needs of those about him.

He came at last to Jerusalem, at the time of the crucifixion, weary and old with his long journeys. But, alas! the Lord whom he so earnestly sought was dying, and he had no treasure left to offer Him.

As he sank to the ground in despair, thinking he had utterly failed of all his loving purpose, there came to him a voice of ineffable sweetness, saying, "I was hungry and ye gave me to eat, naked and ye clothed me, sick and in prison and ye visited me—inasmuch as ye did it unto the least of these, ye did it unto Me."

Dear friends, in the coming year, we shall each want to bring to our blessed Lord some offering. Let us give to Him the pearl of our hearts' best affection, the sapphire of true loyalty and the ruby of our richest gifts.

We cannot give them into His outstretched hand, but, like Artaban of old, we can give as truly in loving ministry to those who need our help in this our home land.

Thus, in sympathy with the Divine purpose and obedient to the Divine Command, we shall come to know the sweetness of a service inspired by love and wrought in faith.

PARISH WORK.

THE WOMAN'S AUXILIARY

Mrs. R. E. Dennison, Warden.

In response to the stirring appeal made by the Rev. Mr. Goodheart on the 22d of November, we have received and sent the sum of \$59 for his missionary work in Oregon.

We are at present sewing for the white mountaineers at Arden, N. C., and have been asked for partly worn clothing for adults and the older children: almost anything that is suitable for winter wear will be acceptable to them. If our parishioners will kindly send any such clothing to the parish house, in care of the sexton, we will send it to the mission as soon as possible, for they tell us the need is great.

ST. MARY'S GUILD.

Miss E. W. Burton, Warden.

On Epiphany, January 6, the St. Mary's Guild enjoyed a very pleasant entertainment given by some of its members. Even the little ones tried to do their best.

The following are commended for not missing one day since the opening of the guild on October 21, 1904:

Alice Hilton,
Irene Hebden.

We are sorry not to have room to give the names of those who missed but one day.

ST. VERONICA'S GUILD.

Miss E. W. Burton.

After the St. Veronica's Guild closed in June a green stole was sent to Bishop Nelson for missionary purposes.

Since the opening in October, work continues on the large pieces which are in progress. A set of altar linen has been prepared and sent to the new church of Ambridge, Pa. Our former red pulpit fall, with some linen pieces, were also sent there.

A linen surplice cut out and marked for Geneva, N. Y.

An order for a set of green markers has been filled.

White mats for alms basins completed for St. Timothy's; also green felt covers for prayer-desks.

A silver communion service was sent to the Rev. M. J. Goodheart, to be used at the church at Ashville, Oregon.

CHOIR LIST

THIRD SUNDAY AFTER EASTER,

MAY 14, 1905.

Morning Prayer and Litany, 10.30
O'clock.

Hymns.....123, 633, 482
VeniteTone VIII
Psalms for fourteenth day.
Te Deum in D.....Sir Arthur Sullivan
Benedictus,

Stainer's arrangement III tone
Anthem.....S. S. Wesley

Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept by the power of God; through faith unto salvation ready to be revealed at the last time. But as He which hath called you is holy, so be ye holy in all manner of conversation; Pass the time of your sojourning here in fear. Love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God; for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away. But the word of the Lord endureth forever. Amen.

EVENSONG, 4 O'CLOCK.

Hymns
Psalm for fourteenth day.
Magnificat
Nunc Dimittis

FOURTH SUNDAY AFTER EASTER.

MAY 21, 1905.

Holy Communion, 10.30 o'clock.
Hymns.....514, 117, 519

Introit.....George Frederick Handel

Worthy is the Lamb that was slain, and hath redeemed us to God by His blood, to receive power, and riches, and wisdom and strength, and honor, and glory, and blessing. Blessing and honor and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

Communion Service in Eb,
Alfred J. Eyre

EVENSONG, 4 O'CLOCK.

Hymns
Psalms for twenty-first day.
Magnificat
Nunc Dimittis

ROGATION SUNDAY,

MAY 28, 1905.

Morning Prayer and Litany, 10.30
o'clock.

Hymns.....476, 189, 123
VeniteTone VIII
Psalms for twenty-eighth day.
Te Deum in D.....Sir Arthur Sullivan
Benedictus,

Stainer's arrangement Tone III
Anthem.....George Frederick Handel

Behold I tell you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

EVENSONG, 4 O'CLOCK.

Hymns
Psalms for twenty-eighth day.
Magnificat
Nunc Dimittis

CHOIR LIST

THE 22D SUNDAY AFTER
TRINITY, Nov. 19, 1905.

Holy Communion, 10.30 o'clock.
Hymns.

Introit Sir John Goss

O taste and see how gracious
the Lord is, blessed is the man
that trusteth in Him.

O fear the Lord ye that are His
saints, for they that fear Him lack
nothing. The lions do lack, and
suffer hunger. But they who seek
the Lord shall want no manner of
thing that is good.

Communion service in E flat,
Alfred Eyre

EVENSONG, 4 O'CLOCK.

NIGHT SERVICE,
7.45 O'CLOCK.

Anniversary of St. Timothy's
Workingmen's Club and Institute.

Hymns.

Psalms 91st

Magnificat, in B flat,

Sir John Stainer

Nunc Dimitis, in B flat,

Sir John Stainer

Anthem.

They that go down to the sea in
ships, and occupy their business
in great waters, these men see the
works of the Lord, and His won-
ders in the deep, for at His word
the stormy wind riseth, which
lifteth up the waves thereof; they
are carried up to the heaven, and

down again to the deep; their soul
melteth away because of the trou-
ble. So when they cried unto the
Lord in their trouble, He deliv-
ereth them out of their distress.
O that men would therefore
praise the Lord for His goodness
and declare the wonders that He
doth for the children of men.
Amen.

THE 23D SUNDAY AFTER
TRINITY, Nov. 26, 1905.

Morning Prayer and Litany.
10.30 o'clock.

Hymns.

Venite Tone viii

Psalms 26th day

Te Deum, in G. J. B. Calkin

Benedictus, Tone iii,

Stainer's Arrangement

Anthem Mendelssohn

The Lord hath commanded His
kindness in the daytime; in the
night did I sing of Him, and made
my prayer to God, the God of my
life. My God, within me is my
soul cast down, why hast Thou
Thy servant forgotten? Why go
I on thus heavily? While my foe
prevails.—From the 42d Psalm.

EVENSONG, 4 O'CLOCK.

Hymns.

Psalms 26th day

Magnificat, in E flat... J. E. West

Nunc Dimittis, in E flat,

J. E. West

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." Nehemiah iv: 17.

VOL. XIII.

PHILADELPHIA, NOVEMBER, 1905.

No. 2

S. TIMOTHY'S CHURCH,

ROXBOROUGH,

Ridge Avenue, above Walnut Lane

The REV. R. E. DENNISON, M. A., Rector,
Rector Street.

The REV. MARTIN S. STOCKETT, Curate.
5443 Ridge Avenue, Roxborough.

The Clergy may be seen after any of the Services.

MR. LEWIS A. WADLOW,
Organist and Choirmaster
MISS E. W. BURTON, Parish Visitor.
THOMAS BANCROFT, Sexton.

This Church is OPEN DAILY
throughout the year, from sunrise to
sunset, for private devotion.

The seats in the Church are all
FREE and OPEN at all times.

The services are maintained, and
the work of the Parish is carried on,
wholly by means of the offerings col-
lected during the services.

Envelopes in packages, for syste-
matic giving, are furnished quarterly
by the Rector; but those who use
them make no pledges as to the sum
enclosed.

Special envelopes will be found in the
racks, on back of seats, for all purposes
except Parish support.

Parochial Duties.

All members of St. Timothy's are ex-
pected as a matter of parochial duty
which they owe to God and their own
souls:

1. To attend a celebration of the
Holy Eucharist on Sundays and the
chief Holy Days; and at Evensong on
Sundays and Fridays.

2. To receive Holy Communion regu-
larly and after due preparation.

3. To give systematically according
as God has blessed them to the main-
tenance of the church services.

4. To further the work of the parish
by daily prayer, and to take such share
in its work as they may be able.

Celebrations.

Every Sunday, 7 and 8 A. M. On
1st, 3d and 5th Sundays, also at 10.30
A. M. Saints' days, 7 and 9 A. M.
Tuesdays and Thursday, 7 A. M.

Baptism.

1st, 3d and 5th Sundays, 9 A. M., 4th
Sunday, 4 P. M. At other times by
arrangement with the clergy.

Churchings.

Preferably before celebration, at 7, 8,
or 9 A. M.

In Sickness.

"When any person is sick, notice
shall be given thereof to the Minister
of the Parish."—Rubric, P. B., page
281.

Corporate Communion.

All at 7 A. M.

Servers' Guild, first Sunday in
month.

S. Agnes' Guild, second Sunday in
month.

S. Veronica Guild, third Sunday in
month.

Brotherhood of S. A., third Sunday
in month.

S. Anna's Guild, fourth Sunday in
month.

Parish Buildings.

In arranging for special meetings, and
public entertainments, or other occasions
for which use of the Parish buildings may
be desired, Guild Officers and other parish
workers will please consult carefully the
"Kalendar" or the clergy, before selecting
date, in order to avoid the possibility of
conflicting with other appointments.

Services.

Sundays: 7, 8, 10.30 A. M., 4.00 P. M.;
first, third and fifth Sundays in month,
also 9 A. M.

Work days: Daily, 9 A. M., Wednesdays,
7.30 P. M.; Friday, 5 P. M.

For other services see Calendar.

Churchyard.

Owing to the limited space, lots or graves
can be sold only to members of the parish.
Nothing shall be allowed upon any grave
except natural flowers and the national
flag.

THE RECTOR'S LETTER.

Dear Friends:

At a special meeting of the vestry, held on Friday, the 27th of October, the following resolution was adopted, viz.:

"Resolved, That in view of the unsatisfactory condition of the finances of the Parish, the Rector be requested to bring the subject before the congregation in such a manner as to call their attention to the importance of speedily remedying the same."

The foregoing action of the Vestry will form a sort of text from which to speak to you on this matter. The usual statement of the Accounting Warden at the last stated meeting in September disclosed the fact that there has been for some time past a steady falling off in the regular contributions of the congregation. Let us analyze this report or, rather, to obtain a more accurate state of things, take with it the reports since Easter. At that time there was no deficiency. On the contrary, there was a considerable credit balance. Now to meet the annual requirements of the Parish about one hundred dollars per Sunday is necessary. This amount will ordinarily meet every need, such as stipends, music, light, fuel, etc. Since Easter the offerings have averaged about fifty dollars. To this is to be added the income from the Endowment Fund, amounting to twenty-five dollars per Sunday. There has, therefore, been a deficiency of twenty-five dollars per Sunday. Counting twenty-five Sundays since Easter this deficiency has accumulated till it has now reached

upwards of six hundred dollars. During this period the Parish has been obliged to make certain necessary repairs, for which the "Repair and Improvement Fund" is supposed to provide. The following repairs have been made, the necessity for which will be at once recognized:

First, the extension of the church yard on the north side, taking in a strip of ground twelve feet wide. This required the removal of the old fence, the grading of the ground thus included, the extending of the stone wall on the front, etc. Second, the floor of the infant room, which is over the boilers, had to be taken up and new joists set to replace the old ones, which had decayed to a dangerous condition. Both of these repairs cost three hundred and fifty dollars. Third, the heating system had to be overhauled, demanding new piping for the boilers and such other repairs as a steam-heating system constantly requires. These items cost two hundred and fifteen dollars.

The tiling of the church was, as you know, in a bad way. This has been thoroughly gone over and put in good order at a cost of sixty dollars. Lastly, the roof of the church, that is, the western part, where it is flat and necessarily of tin, had to be renewed, as constant leaking was seriously injuring the building, both in and outside. This cost forty dollars. Now, if you add these together you will have a total sum of six hundred and sixty-five dollars, an expense that had to be incurred, otherwise a much larger sum would be necessary had there been any delay. All but one hun-

dred and fifteen dollars of this has been paid; but how? By borrowing from other funds, viz.: The church yard and Sunday School funds; and in addition to these, certain "special offerings," to the amount of one hundred and forty dollars, were used. These latter, of course, must be reimbursed at once, even should a special loan be found necessary, for they are a sacred obligation and must be sent to their destination without delay.

To summarize, here is how we stand to-day. We owe as follows:

1. "Specials"\$140
2. Balance on repairs... 115
3. Stipends due Nov. 1.. 350
4. Sunday School 250
5. Unpaid bills 50

\$905

In hand (about) 265

Total\$640

This statement of the financial condition of the Parish has been made as clear and brief as possible in order that the importance of immediately wiping out this indebtedness may be made manifest. This is our first duty. It can be done if an earnest effort be made by each one. After this has been done let us turn our attention to that part of our duty which shall prevent the same thing occurring again. When we remember that this Parish has on its communicant roll six hundred names, and allowing for children who are not wage earners and that other group who are both irregular and indifferent, we still have at least four hundred persons earning wages and therefore able to contribute toward the maintenance of the Church's work. When we

consider the ability of our people, the means over which they have control, we are driven to the conclusion that a large number are giving very little, and in some instances almost nothing. There is a goodly number who are conscientious and faithful, and but for them we would be very much worse off. But shall these be suffered to bear the burden? Is it true that so many shelter themselves under the generosity of others to cover their own neglect of duty? When we think of the many blessings and privileges and comforts afforded in our Church, are these to be estimated at the rate of a nickel or a dime when the alms-basin is passed to them?

The great need among many of our young people is to be brought to a sense of personal responsibility. Think of the large number of young men and young women in our Parish earning fairly good wages, with little more than their own personal needs to consider, who might and ought to lay aside each week, as in the sight of God, a proportionate amount of their income to be offered to Him in acknowledgment of the mercies and blessings they are in the constant enjoyment of, such as health, steady work, freedom from sickness, not to speak of their great religious privileges. Think how many young persons who practically say: "Father and mother give, and is not that sufficient?" No; it is not. Are these willing to forego the privilege of offering to God that which is the fruit of their own labor and so honor the Lord with their substance? All that we have, come from whatever source it may, belongs to God; and when we fail

to acknowledge Him in this way we dishonor Him. Then think of the promises God has made to all those who faithfully perform this duty of regular and proportionate giving. There is yet to be found a man who could say that he was the poorer for what he bestows upon religion; on the contrary, there are thousands who will tell you what a blessing it has been to them. Read the middle verses of the third chapter of the prophecy of Malachi if you would have the mind of God in this matter.

Faithfully,

R. E. DENNISON.

PARISH REGISTER.

BAPTISMS.

Jesse Ludlam Somers Braddock (adult).

Margaret Jackson.

Albert Edward Jackson.

Florence Elizabeth Jackson.

Horace Watkin Jackson.

Robert Scott McMillan.

Edna May Reed.

Caroline Mabel Jobbins.

Evelyn May Bartley (adult).

Elizabeth Firth Bentley.

WEEKLY FINANCIAL SCHEME.

The following scheme has been proposed, by means of which the finances of the Parish may be increased: Counting on 600 communicants, and expecting each communicant to contribute toward the running expenses of the Parish by using the weekly envelopes provided every quarter, we submit the following table for your consideration. It will be seen that if this is accepted and faithfully carried out, enough money will be received weekly, together with that which may be offered as "loose collection," to meet the current expenses and put the Parish on a good financial basis.

Let each communicant give this his or her due consideration and then determine to which class they belong.

3 persons give	\$5 each Sunday	..\$15.00
5 " " "	\$2 " "	.. 10.00
5 " " "	\$1 " "	.. 5.00
10 " " "	.50 " "	.. 5.00
100 " " "	.25 " "	.. 25.00
150 " " "	.10 " "	.. 15.00
150 " " "	.05 " "	.. 7.50
150 " " "	.01 " "	.. 1.50
573		\$84.00

THE BELLS.

On the eve of All Saints, A. D. 1897, the chime of bells in the tower was installed and blessed with appropriate services.

For eight years these bells continually have been calling God's faithful people to enter into His gates with thanksgiving and into His courts with praise. Those who by reason of sickness or any other necessity have been so let

and hindered that they could not come into the house of the Lord have been reminded of their share in the Communion of Saints by their sweet tones. Many a time has the great bell tolled a solemn farewell for those who, passing away from this world, are being received into the paradise of God's elect.

"When the spirits of the faithful
Pass away to light and peace;
Solemn tones shall then forewarn
us,

Soon our life and work must
cease."

* * *

May these loud and well-timed
voices,

Pealing forth in grand accord,
Lift our hearts through joy and
sorrow

To Thy throne, most gracious
Lord."

So it seems not inappropriate at this time, when we are commemorating the lives and deeds of God's blessed saints, to give a brief description of the bells, for the edification of those whose attention may not have been called to it before.

The four heavier bells were purchased with the accumulated fund arising from the offertories on Saints' days since June 24, 1874, and special collections in the month of November since 1882. The lightest bell, No. 8, is given by the children of the Parish; No. 7 is in memory of Jesse Pearson, by his family; No. 6, in memory of John William Dodgson, by his widow; No. 5, as a thank offering by Charles J. Walton.

The weights, tones and names of the bells are as follows:

No. 8.	320 lbs.	Tone F.....	"Blessing"
No. 7.	358 lbs.	Tone E.....	"Glory"
No. 6.	495 lbs.	Tone D.....	"Wisdom"
No. 5.	628 lbs.	Tone C.....	"Thanksgiving"
No. 4.	894 lbs.	Tone B flat.....	"Honors"
No. 3.	1073 lbs.	Tone A.....	"Power"
No. 2.	1511 lbs.	Tone G.....	"Might"
No. 1.	2154 lbs.	Tone F.....	"Be unto our God forever and ever, Amen, Hallelujah"

All the bells are inscribed as above, No. 8 having also the name of the Church, with the date, "All Saints', A. D. 1897."

Two more bells have since been added, thus completing the chime. They are an E flat bell, in memory of Elizabeth Wilde, died December 7, 1894; also a G natural bell, in memory of James Arthur Wilde, died February 10, 1890.

PARISH NOTES.

Services on Sunday nights during Advent, as usual, at 7.45 o'clock, December 3, 10, 17 and 24.

The wardrobe in the Parish House is almost empty.

Will our members who have good, partly worn clothing to give away send contributions? Many who need are frequently made comfortable by these gifts.

The thirty-second anniversary service of St. Timothy's Workingmen's Club and Institute will be held on Sunday evening, November 19.

The annual sermon will be preached by the Rev. Harrison Baldwin Wright, rector of St. Asaph's, Bala, Pa. Service will begin at 8 o'clock.

The annual meeting will be

MARRIAGE.

October 18.

Jesse Ludlam Somers Braddock and Mary L. Wiley.

BURIAL.

Oct. 3, Mrs. Susan Spence.

S. TIMOTHY'S MESSENGER.

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CHOIR LIST

THE 20TH SUNDAY AFTER
TRINITY, Nov. 5, 1905.

Holy Communion, 10.30 o'clock.

Hymns.

Introit Oliver King

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb, and the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it and the Lamb is the light thereof. And the nations of them which were saved shall walk in the light of it. And the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever. Hallelujah.

Communion Service in E flat,

Alfred Eyre

EVENSONG, 4 O'CLOCK.

Hymns.

Psalms 5th day

Magnificat, in F W. G. Wood

Nunc Dimittis, in F. W. G. Wood

THE 21ST SUNDAY AFTER
TRINITY, Nov. 12, 1905.

Morning Prayer and Litany.

Hymns.

Venite Tone viii

Psalms 12th day

Te Deum, in G. J. B. Calkin

Benedictus, Tone iii,

Stainer's Arrangement

Anthem Gaul

No shadows yonder—all light and song—

Each day I wonder and sigh,
How long shall time me sunder
From that dear throng?

No weeping yonder—all fled away—

While here I wander
Each weary day,
And sigh as I ponder my long,
long stay.

No parting yonder! Time and space never

Again shall sunder—
Hearts cannot sever;
Dearer and fonder hands clasp
forever.

No wanting yonder! Bought by the Lamb;

All gathered under the ever-green palm.

EVENSONG, 4 O'CLOCK.

Hymn, Evensong, 4 o'clock, Loud as night's thunder ascends the glad psalm.

Psalms 12th day

Magnificat, in E flat... J. E. West

Nunc Dimittis, in E flat,
J. E. West

CHOIR LIST

TO BE DETACHED AND LEFT IN THE CHURCH FOR USE

and praised the Lord, saying: For He is good; for this mercy endureth for ever; that then the house was filled with the cloud, e'en the house of the Lord; so that the priests could not stand to minister by reason of the cloud. For the glory of the Lord had filled the house of the Lord. Hallelujah.

Communion Service in B flat,
Peter Franz Schubert

NIGHT SERVICE, 7-45.

Procession of the Guilds.

Hymns.

Psalms.

Magnificat } in A flat A. H. Mann
Nunc Dimittis }

Thanksgiving Te Deum,
Warwick Jordan

FIFTH SUNDAY AFTER
EPIPHANY.

February 4, 1906.

Holy Communion, 10.30 o'clock.

Hymns.

Introit G. C. Martin

Ho! every one that thirsteth come ye to the waters and he that hath no money; come ye, buy, and eat. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? harken diligently unto me, eat ye that which is good and let your soul delight itself in fatness. Incline your ear unto me and come unto me, hear and your soul shall live. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. Then ye shall go out with joy, and be led forth in peace, and the mountains and hills shall break forth before you into singing, and the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, instead of the brier shall come up the myrtle tree.

Communion Service in E flat.
Myles B. Foster

EVENSONG, 4 O'CLOCK.

Hymns.

Psalms 4th day

Magnificat } in D..... J. T. Field
Nunc Dimittis }

S. Timothy's Messenger.

"Every one with one of his hands wrought in the work, and with the other hand held a weapon." *Nehemiah iv: 17.*

VOL. XIII.

PHILADELPHIA, JANUARY, 1906.

No. 4

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Churchyard.

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THE RECTOR'S LETTER.

Dear Friends:—Our Dedication Festival, or, to speak more correctly, our Patronal Feast, occurs this month. It should be marked by a hearty and reverent celebration. It brings with it the record of a year of parochial growth, and, let us hope, of spiritual advancement. The prosperity of our parish will not be measured merely by its many services, its successful guilds or its largely-attended services. Do we feel that we have advanced in our spiritual life? Is it deeper, more real? Are we being helped as we would desire by the prayers and sacraments so amply provided us?

It is to be feared that we do not make as large a use of our opportunities as we ought. There is not the evidence of sacrifice that should betoken those who are so highly privileged. For instance, how few appreciate the great privilege of early communion, not only on Sundays, but during the week. It is very disheartening to a priest to approach the altar to celebrate the Divine Mysteries and find only two or three faithful ones who love to come to meet their Lord. Are there not more in a congregation as large as ours who might be led to feel the help, the comfort, the necessity for the oft-receiving of the Bread of Life? Let us try during the coming year to be found oftener at these quiet

and soul-refreshing early services. The very effort we make to attend them will surely bring a special blessing, because the element of self-sacrifice enters in, and that will always be rewarded.

Again, a feast like this should inspire renewed loyalty to our Church and Faith. This parish is set here to express, not only the truth of Jesus Christ, but in that expression of it which we believe to be the best. We are trying to make men see what faith in the Incarnation means. That it is more than a doctrine; that it is a life, a constant taking in of that abiding Presence in which we believe and which through the Sacraments we continually appropriate to our souls. This should be evidenced by our intercourse with others. They should perceive that we have been with Jesus; that the companionship we have had with Him shines forth in our countenance. The courage of our convictions should at all times be made manifest to those who either oppose or are indifferent. The latter class seem to be both the most numerous and the most difficult to deal with. Only a consistent upholding of our principles will win such to our side. Better controversy even, than apathy. Better warm debate, than the chilling air of lukewarmness. Enthusiasm in our work, energy in all our undertakings are what we need to pray for, to struggle after. How strangely

CONFIRMATION.

On Wednesday evening, April 5, the Rt. Rev. Ozi W. Whitaker, D. D., LL. D., Bishop of the Diocese, visited the parish, and in the presence of a large congregation, administered the Sacrament of Confirmation to a class of 23, who received their first communion on Easter Day. Following are the names of those confirmed:

Ernest Yardley,
George Adams,
Ernest Wilby,
Alfred E. Sowden,
Herbert Davis Shields.
Charles Gainfort Cope.
Emil Johnson.
Richard Henry Gifford,
Gilbert Blakely,
Harry Morris Taylor,
George Yohe Taylor,
William Blundin,
Mrs. Katherine B. L. Haight,
Mrs. Harry Taylor,
Katherine Tait,
Annie Potts,
Laura Rosenberger,
Emma Rosenberger,
Martha Deschin,
Emilie Seidor,
Elsie Hennesey,
Emilie Barrett,
Mrs. Lois Marie Chew.

PARISH NOTES.

The annual reports in this issues deserve the careful attention of every parishioner, for in them the clergy and the vestry give to you, as far as figures can tell the story, an account of their stewardship. Every care has been taken to make the reports full and accurate, and no one can have an excuse for being

in ignorance of the condition of the parish.

The annual Donation Day for the hospital was held on Easter Monday under the direction of Mrs. W. P. Stroud and Mrs. R. R. Bunting. The liberality of the parishioners is shown by the following list:

Three bags wheat flour, 10 lbs. rye flour, 10 lbs. corn meal, 13 boxes Rolled Oats, 10 cans tomatoes, 6 cans corn, 7 cans peas, 12 pkgs. corn starch, 10 bags salt, 31 lbs. soap, 31 lbs. sugar, 2 boxes pepper, 4 lbs. tea, 1 doz. bananas, 2 doz. oranges, 4 doz. lemons, 3 lbs. starch, 7 lbs. rice, 3 jars peaches, 1 jar gooseberries, 7 tumblers jelly, 1 jar black currants, 1 bottle pickles, 1 pkge. macaroni, 1 jar rhubarb, 1 jar pears, 1 bottle home-made wine, 1 tumbler mustard, 1 pkge. farina, 5 pkges. tapioca, 3 boxes baking powder, 2 boxes gelatine, 1 bottle vanilla, 3 boxes cocoa, 1 borax powder, 3 loaves bread, 1 lb. soda crackers, 20 boxes butter thin crackers, 9 lbs. cake, 1 bushel potatoes, 1 lb. soup beans, carrots, turnips, onions, 1 qt. lima beans, 3 scrubbing brushes, 1 bucket, 5 pkges. Pearline, 1 bottle blue, 8 pieces ironing wax, 16 papers pins, 4 doz. safety pins, 26 pieces tape, 12 spools cotton, 1 night shirt, old muslin, \$8.25 cash.

The treasurer of the choir boys' "outing fund" submits the following report of the bazaar given by the friends of the boys for their annual camp:

Receipts	\$401.89
Expenses	62.36

Cash in bank \$339.53
Richard Eckersley, Treas.

S. TIMOTHY'S MESSENGER.

The boys wish to thank their friends and patrons for their help in making it the most successful ever given.

At the annual meeting of the Vestry held Friday evening, April 28, 1905, the following officers were elected:

Secretary—Aug. R. Andrews.

Accounting Warden—Wm. P. Stroud.

Registrar—J. Vaughan Merrick.

Lay Deputies to the Diocesan Convention—J. Vaughan Merrick, J. Vaughan Merrick, Jr., Charles C. Kleckner.

Sexton—Thomas Bancroft.

Managers St. Timothy's Hospital—Wm. H. Lush, George C. Bowker, John H. Dearnley, Robert Hey.

The rector appointed J. Vaughan Merrick, Rector's Warden.

REPORT OF WORK FOR THE YEAR ENDING MAY 1, 1905.

S. ANNA'S GUILD, MOTHER'S MEETING.

Mrs. D. Rodney King, Warden.
Miss Stockett, Assistant Warden.

Although the meetings will not close until the third week in May, it seemed fitting to offer on Easter Day the profits of the work of the Mothers since October, therefore \$30 was placed in the offertory for

repairs and improvements on St. Timothy's Church. At the same time, \$5 taken in dimes from each member for the Parish Messenger, also from the mission box, which is passed around each Wednesday evening, \$5, which was voted to be sent to a priest at work in China.

The meetings have been well attended, and extra work has been given by many, with much earnestness and cheerfulness, thus helping the cause.

S. MARY'S GUILD.

Miss E. W. Burton, Warden.

Owing to the severe winter, the attendance of S. Mary's Guild has not been so large as usual. With help from the teachers the girls have made forty garments and two bedquilts. These, with some good, partly worn garments, were sent to "The Anson Dodge Memorial Home, Frederica, S. Simon's Island, Ga. Barrel valued at \$19.00. The guild closed on Saturday, May 6. All seemed to have a happy time. Martha Deschin and Ellen Guilfoil were commended for being present at each meeting.

Martha Deschin received the thimble given by the rector for the greatest improvement in sewing.

Financial report:

Dr. to pennies brought each	
Sat. by the children	\$11.01
Given by friends	3.50
United offering from children	3.00
	<hr/>
	\$17.51
Cr. By money spent for materials and other exps.	\$14.33
Given to U. Offering Fund ..	3.00
Balance .....	.17
	<hr/>
	\$17.51

S. TIMOTHY'S MESSENGER.

THE WOMAN'S AUXILIARY.

Mrs. R. E. Dennison, Warden.

With a fair attendance at the weekly meetings from Oct. 28 to April 28, and much interest and willingness on the part of those actively engaged, the work of the auxiliary has progressed very satisfactorily this season. Our delegates have reported the proceedings of various meetings held at the Church House, thus keeping us in touch with the general work of the Woman's Auxiliary in the church at large. Several donations of money and material have been received; contributions which were asked for enabled us to distribute \$30 among several Chinese missions as follows: To Mem. Scholarship, medical department, St. John's College, Shanghai, \$15; to Phila. Scholarship, St. Mary's Orphanage, Shanghai, \$5; to the Gate School, Shanghai, \$5, and to Dr. Glenton, at Wuchang, Hankow, \$5. As previously reported, one barrel of new garments was sent in February to Archdeacon Hughson's missions in Morganton, N. C. A box containing the remainder of the winter's sewing has just been sent to the same place. Whole numbers of garments sent, 355; valuation, \$90. The customary exhibition of this work and that of the Junior Department was held on Friday, April 28.

Financial report.

Receipts,	
Balance, May 1904	\$1.58
Offerings in Auxiliary envelopes, through accounting warden	45.47
Special contributions	42.50

Sale of material 1.63

Total \$91.18

Expenditures.

Material	\$37.67
Foreign insurance	4.00
Current expense fund	2.00
Domestic general fund	2.00
Freight and exp. chgs.	2.88
Missions in China	30.00

Total \$78.55

Balance on hand \$12.63

United Offering, Mrs. C.

Conover, Treasurer \$26.50

THE BABIES' BRANCH OF THE JUNIOR AUXILIARY.

Mrs. T. Cecil Andrews, Treas.

Baptism makes every person a member of the Missionary Society, and so the Woman's Auxiliary has created a way by which the infants may do their share toward helping on the spread of Christ's kingdom, little boxes being provided that the child may make its weekly offering to God until it is old enough to go to Sunday school. The amount collected this year was \$3.52.

S. AGNES' GUILD.

Miss Grace Dennison, Warden.

The work of the guild for the past year has been most satisfactory. The meetings have been well attended and many new members added. The weekly sewing meetings were begun the latter part of January and continued every Monday night until Easter. The girls made 42 articles for the children's ward of St. Timothy's Hospital, for which the superintendent expressed much pleasure and thanks.

S. TIMOTHY'S MESSENGER.

Early in the fall, at the anniversary of the Guild, some of the girls presented two short plays, which fully repaid them for their untiring efforts in getting it ready. In January they presented another play. Every fourth Monday, with a few exceptions, the girls have enjoyed an evening of games and music. A singing class, under the direction of Mr. Wadlow, was begun February 21 and has been held every Tuesday evening. It has been both a benefit and pleasure to its members.

Treasurer's Report:

Balance from last year	\$34.33
Receipts during year	35.87
Total	\$70.20
Expenses during year	\$31.70
Balance on hand	38.50
Total	\$70.20

S. VERONICA'S GUILD.

The meetings of the S. Veronica's Guild have generally been well attended.

Work done for S. Timothy's Ch.

One priest's surplice.

One server's alb.

Four corporals.

One pall.

Six purificators.

Three lavabo towels.

One pair of brass candlesticks given as a memorial to the first warden of the Guild, Mrs. J. V. Merrick.

There are three pieces of silk embroidery in progress for S. Timothy's Church.

Orders Filled.

One priest's surplice for Rev. P. G. Snow, S. Paul's Church, Kinderhook, N. Y.

A set of altar linen prepared for making for S. Paul's Church, Greenwich, N. Y.

One white silk super-frontal and two desk hangings for Holy Trinity Church, Minneapolis, Minn.

One violet stole for Rev. Geo. G. W. Matchett, Phila.

One green super-frontal and pulpit fall to be completed by Trinity season for Holy Trinity Church, Minneapolis, Minn.

Missionary Work:

One communion service to Rev. W. S. Claiborne, S. Agnes' Mission, Cowan, Tenn.

One communion service to Rev. L. G. Moultrie, for S. Michael's Mission, McHenry, N. Dakota.

Altar linen to the same mission.

Through the Guild two of our unused prayer-desks and a lecturn were put in good repair and sent to S. Paul's Church, Berlin, Md.

The above has been reported through the Woman's Auxiliary as mission work from the parish.

The white frontal and super-frontal used before the new altar was set in the church has been sent to St. Elizabeth's Church, Philadelphia, Pa.

Financial Report:

Received from the offertory \$63.13
Received from other sources 87.39

Total received **\$150.52**
Expenditures **\$124.57**

Balance **\$25.95**

S. AMBROSE'S GUILD.

Mr. S. A. Hawthorne, Warden.

During this, the twenty-seventh year of the Guild's life, the work has gone on well. We now have 25 members and there are several

S. TIMOTHY'S MESSENGER.

probationers to be admitted in a short time. The reception given by the members to their friends in the parish during the month of February proved a very enjoyable affair and reflects credit on the young men.

We give the financial report for the twelve months, ending May 1, 1905:

Receipts.

Balance May 1, 1904	\$17.37
Dues and assessments	26.85
Plays (balance)	44.50
Collection in church	4.07
Other sources .....	.34

Total **\$93.13**

Expenditures.

Plays	\$24.97
Anniversary and reception ..	43.69
Repairs	3.25
Postage	4.95
Memorial pulpit (final payment)	10.00
Miscellaneous	2.60
Balance May 1, 1905	3.67

Total **\$93.13**

H. Stafford, Secy. & Treas.

SERVERS' GUILD.

J. Vaughan Merrick, Jr., Warden.

The work of this Guild is solely in serving at the Celebrations and as acolytes at Sunday Evensong. The members have faithfully attended to their important and honorable duties during the year. An office is held monthly in preparation for the Corporate Communion, with a meditation by the Chaplain. There are now 16 full members, with two to be admitted. Cash in the treasury May 1, 1905, \$12.13.

H. Barrett, Secy. & Treas.

THE SUNDAY SCHOOL.

The secretary, Mr. H. Barrett, reports that we have enrolled in the Sunday school 29 teachers, 2 officers and 345 scholars.

Several new classes have been started in the main school and we have had faithful and earnest teachers to care for the various classes.

The Lenten offering for missions amounted to \$216, of which the Infant School gave \$60, a remarkably large sum for the little ones. We congratulate the scholars on this large offering.

The financial report shows the receipts for the year to be \$190.02 and the expenditures \$95.61, leaving a balance on hand of \$94.41.

THE BROTHERHOOD OF S. ANDREW.

Senior and Junior Chapters.

Mr. B. W. S. Stirling, Director.

The success of Brotherhood Chapters is hard to measure, the work being of a spiritual and personal nature; yet there are evidences that the Seniors and Juniors of S. Timothy's are alive to the importance of the work in which they are engaged. The Senior Chapter now has 15 members on its roll and is doing a quiet and effective work.

The Junior Chapter has grown steadily since its organization three years ago and now numbers twelve, with four on the probation list. Meetings have been held regularly during the year, the Seniors once a month, and the Juniors twice a month. The boys of the Junior Chapter organized a basketball team and have enjoyed frequent games.

S. TIMOTHY'S MESSENGER.
PAROCHIAL REPORT.

For Year Ending May 1, 1905.

Baptisms: Infants, 40; Adults, 5.....	45
Confirmed: Male, 12; Female, 11.....	23

Communicants.

Added, new	23
By Transier	8
Died	3
Removed ..	19
Dropped ..	4
Present Number	620
Marriages	10
Churchings ..	11
Burials	21
Public Services (Sundays, 226; other days, 652).....	878
Holy Communion	338
Children Catechised every Sunday.	
Sunday School Officers and Teachers.....	31
Sunday School Scholars	345

Other Parish Agencies.

Brotherhood of S. Andrew.....	15
Brotherhood of S. Andrew, Junior.....	12
S. Ambrose Guild	25
S. Agnes Guild.....	60
S. Mary's Guild	85
S. Anna's Guild (Mothers' Meeting).....	65
Women's Auxiliary (active).....	25
Servers' Guild	16
Guild of S. Veronica.....	16
Workingmen's Club	130
Number of Sittings in Church.....	500

S. TIMOTHY'S MESSENGER.

ST. TIMOTHY'S PARISH, ROXBOROUGH.

FINANCIAL STATEMENT APRIL 5, 1904, to APRIL 25, 1905.

I. General Account, including Poor Fund.

RECEIPTS.

Offerings	\$3,268.72	
Offerings for Poor	55.50	
Offerings, Special Easter	329.47	
Rentals, etc.	49.05	
Care of Lots	63.50	
Choir Fund	122.96	
Offerings, Repairs	159.82	
Endowment interest	1,358.40	
	<hr/>	
	\$5,407.42	
Less for Poor.....	235.50	
	<hr/>	\$5,171.92

EXPENSES.

Stipends	\$2,627.50	
Music	1,295.42	
Gas	134.60	
Coal	346.72	
Candles	12.60	
Taxes	40.59	
Insurance (annual)	10.13	
Insurance (3 years)	120.00	
Expressage ..	8.00	
Printing ..	40.32	
Water Rent	71.00	
Repairs ..	159.82	
Sexton (proportion)	249.42	
Sundries	38.58	
Wine (H. C.).....	8.00	
	<hr/>	5,162.70

II. General Parish Account.

	Receipts.	Payments.
Church Yard	\$410.00	380.41
Endowment	1,612.50	1,508.75
Improvements	488.64	115.77
Care of Poor	260.50	260.50
Messenger ..	42.52	83.50
District Visiting	125.00	125.00

S. TIMOTHY'S MESSENGER.

Festivals	129.38	183.54
Guilds, S. Veronica	65.20	64.45
S. Ambrose	4.07	4.07
S. Anna	5.00	5.00
S. Agnes	8.57	8.57
W. M. C. & I.	22.60	22.60
S. School	190.02	95.61
Saints' Day Fund	28.55	
	<hr/>	<hr/>
	\$3,392.55	2,857.77

III. Diocesan Fund Account.

	Receipts.	Expended.
Diocesan Mission	\$258.05	\$173.25
Epl. Cong. "S. S." Funds	124.19	180.34
St. Timothy's Hospital	874.46	874.46
Disabled Clergy Fund	85.15	85.15
Ch. Crucifixion	43.26	43.26
Deaf Mutes	25.39	25.39
	<hr/>	<hr/>
	\$1,410.50	\$1,381.85

IV. Extra Diocesan Fund Account.

	Receipts.	Expenses.
Domestic and Foreign Missions	\$1,059.15	\$1,061.15
Clergy Relief Fund	12.55	12.55
F. & O. Church Association Fund	49.27	49.02
Nashotah	65.31	65.31
Sunday School	229.66	229.66
Women's Auxiliary	51.74	48.82
	<hr/>	<hr/>
	\$1,467.68	\$1,466.51

Summary of Accounts.

I. Current Expense	\$5,171.92	\$5,162.70
II. Parish Expense	3,392.55	2,857.77
III. Diocesan	1,410.50	1,381.85
IV. Extra Diocesan	1,467.68	1,466.51
	<hr/>	<hr/>
	\$11,442.65	\$10,868.83

N. B.—Accounts still overdrawn are:

Diocesan Missions	\$64.22
Cem. and "Sus." Fund	200.52
Messenger	18.01
Choir Fund	104.61
	<hr/>
	\$387.36

CHOIR LIST

TO BE DETACHED AND LEFT IN THE CHURCH FOR USE

SECOND SUNDAY AFTER EPIPHANY.

January 14, 1906.

Morning Prayer and Litany,
10.30 o'clock.

Hymns.

Venite Tone VIII

Psalms 14th day

Te Deum in D..... J. T. Field

Benedictus, Tone III,
Stainer's arrangement

Anthem Mendelssohn

When Jesus was born in Bethlehem
of Judaea, behold there came wise men
from the east and said: Say, where is
He born the King of Judaea, for we
have seen His star in the east, and are
come to worship Him.

EVENSONG, 4 O'CLOCK.

Hymns.

Psalms 14th day

Magnificat }
Nunc Dimittis } in D..... J. T. Field

THIRD SUNDAY AFTER EPIPHANY.

January 21, 1906.

Holy Communion, 10.30 o'clock.

Hymns.

Introit J. B. Calkin

Rejoice in the Lord ye righteous.
Zion heard and rejoiced and the daugh-
ters of Judah were glad. The Lord is
King let the earth be glad thereof.
Yea, let the multitude of the isles be
glad thereof.

Communion Service in E flat,
Myles B. Foster

EVENSONG, 4 O'CLOCK.

Hymns.

Psalms 21st day

Magnificat }
Nunc Dimittis } in D..... J. T. Field

FOURTH SUNDAY AFTER EPIPHANY.

January 28, 1906.

Patronal Feast.

Hymns.

Introit,

Rev. Sir. F. A. Gore Ouseley

It came even to pass, as the trumpet-
ers and singers were as one, to make
one sound to be heard in praising and
thanking the Lord: and when they lift-
ed up their voice with the trumpets and
cymbals and with instruments of music,

ST. MARY'S GUILD.

Receipts.

Offerings	14.00
Donations	2.00
Money raised	5.00

21.00

Expenditures.

Freight on Mission Box.....	.89
Contributed to Jr. Aux. Expense Fund.....	1.00
Contributed to Jr. Gift to Board of Missions	10.00
Contributed to United Offering.....	3.00
Contributed for materials, etc., for Missionary Box to Battle Creek, Tenn.....	6.11

21.00

BROTHERHOOD OF ST. ANDREW.

Senior and Junior Chapters.

The Brotherhood Chapters have had a successful year, much having been accomplished in the quiet way characteristic of the order. One cause of satisfaction has been the increased interest in and attendance at local assembly meetings, the men and boys thus coming in touch with workers from other parishes.

The Brotherhood Club, under Junior auspices, closed on April 4th. A number of the older members having advanced into the St. Ambrose Guild, the attendance this year was smaller than usual; but it is expected that the membership will increase in the fall, and it is planned to enlarge the scope of the Club in order to interest those of varying tastes.

Notes.

On April 11th the 21st Ward Conference met at St. Timothy's, the Chapters from Germantown and vicinity meeting with us in joint conference. Mr. E. B. McCarthy, President of the Philadelphia Local Assembly, delivered a most interesting and instructive lecture, illustrated with stereopticon, on "Brotherhood Work and Methods."

The Juniors of the 21st Ward and Germantown Sections met in conference at Christ Church, Germantown, on April 21st, one of the appointed speakers being H. R. Rawley, of St. Timothy's.

Local Brotherhood men are much pleased at the recent election of Mr. E. H. Bonsall, of St. Matthew's Chapter, Philadelphia, to the Presidency of the National Organization.

St. Timothy's Seniors and Juniors are hoping to make a substantial contribution to the Local Assembly and Forward Movement Funds for the maintenance of the Philadelphia office and the enlistment of laymen in the work of the church in districts where the Brotherhood has not heretofore been strong.

HEATER FUND.

The Committee in charge of this Fund reports that, with a few exceptions, the pledges are being paid promptly, and they hope to be able to publish a detailed report in the next issue.

They must urge, however, upon the necessity of everyone meeting their pledges promptly, and would ask those who, through oversight or other cause, have neglected to turn in their envelopes to do so as soon as possible. It saves a lot of work, and every one of you know that if the matter is put off from week to week it is surprising

and sometimes appalling how quickly the envelopes pile up—so try, won't you, to help them along, and at the same time yourselves, by turning in the envelopes (with your contribution in, of course), on the date marked on them.

CALENDAR.

May 8—SUNDAY AFTER ASCENSION DAY.
7 and 8 A. M.—Holy Communion.
9 A. M.—Matins.
9.30 A. M.—Sunday School.
10.30 A. M.—Choral Eucharist and Sermon.
6 P. M.—Evensong and Address.

Work Days.

Holy Communion—Monday and Wednesday at 9;
Tuesday and Thursday at 7.
Matins daily at 8.30.
Evensong—Wednesday at 7.30 and Friday at 5.

May 15—WHITSUNDAY.

7 and 8 A. M.—Holy Communion.
9 A. M.—Matins.
9.30 A. M.—Sunday School.
10.30 A. M.—Choral Eucharist and Sermon.
6 P. M.—Evensong and Address.

Work Days.

Holy Communion—Monday, Wednesday and Friday at 9; Tuesday, Thursday and Saturday at 7.
Matins daily at 8.30.
Evensong—Wednesday at 7.30 and Friday at 5.
Ember Days are Wednesday, Friday and Saturday.

May 22—TRINITY SUNDAY.

7 and 8 A. M.—Holy Communion.
9 A. M.—Matins.
9.30 A. M.—Sunday School.
10.30 A. M.—Choral Eucharist and Sermon.
6 P. M.—Evensong and Address.

Work Days.

Holy Communion—Tuesday at 9 and Thursday at 7.
Matins daily at 8.30.
Evensong—Wednesday at 7.30 and Friday at 5.

May 29—FIRST SUNDAY AFTER TRINITY.

7 and 8 A. M.—Holy Communion.
9 A. M.—Matins.
9.30 A. M.—Sunday School.
10.30 A. M.—Litany, Holy Eucharist and Sermon.
6 P. M.—Evensong and Address.

Work Days.

Holy Communion—Tuesday at 9 and Thursday at 7.
Matins daily at 8.30.
Evensong—Wednesday at 7.30 and Friday at 5.

The Parish Messenger

S. Timothy's Church, Roxborough

Volume 1.

SUNDAY AFTER ASCENSION DAY, MAY 8, 1910

Nmbur 8

THE RECTOR'S LETTER.

My Dear People of St. Timothy's:

This number of the Parish Messenger contains the Annual Report of the Parish as sent to the Diocesan Convention; also reports from the various Guilds from which the Annual Report is partly compiled. Please examine these figures carefully. You will find them full of interest if you study them, while if you merely glance at them they will be dull and meaningless.

To me personally these records are a cause for deep thankfulness. First, they show that God has been with us and has given us His blessing. One of the greatest sources of faith and hopefulness for the future is to look back over the path we have traveled and to learn that hitherto hath the Lord helped us. We have had rough places sometimes in the path and unlooked-for obstacles, as, for instance, when with the New Year came the unexpected necessity of raising money for the Heater Fund. But results show a splendid response to this emergency call. Out of it is coming blessing to the Parish, not only in the way of material improvement, but in the increased devotion of our people to the Church they love. Every gift, every sacrifice, every work, every prayer for St. Timothy's Parish is twice blessed, blessing him that gives and him that takes. From the record of this year's work let us all gather new resolve and courage for the year ahead.

Another great cause for thankfulness lies in the splendid showing in Missionary Giving. One of the Department Secretaries has called the home Church "the commissary department"; that is, we are the base of supplies; it is our part to forward rations and ammunition to the front, where the hard fighting is engaging the firing line. Thank God for the offerings from the Sunday School, from the Guilds, from the congregation to extend the Kingdom and win the world for our Lord and Saviour JESUS CHRIST.

I am writing these lines in Pittsburgh, on my way to the Men's National Missionary Congress in Chicago. The greatest business in the world to-day is the business of winning the nations, our own nation as much as any other, to Christ and His Church. The greater our energy here, the more abundant will be the blessing poured out upon our own Parish.

Let me add one reminder: The active campaign of aggressive work for the year is closing. In midsummer we are apt to let religion get to low ebb. Keep the tide flowing in. The summer schedule of services is planned to help you do this; you have opportunities for worship in the early morning and in the forenoon. Then there is time for rest and quiet through the long hot afternoon, and Evensong closes the public worship for the day at 6 P. M. Come to this service and bring your friends. Let us gain spiritual power for another year's work during the summer. We cannot afford to lose what power we have.

Now is the time to store the batteries against the drain of another active year.

With deep gratitude for God's blessing on the work of the past, and with sincere thankfulness for your faithfulness and zeal in the Lord's vineyard, I pray that God may give you His benediction and grace in the year to come.

Faithfully your Friend and Rector,

J. B. HALSEY.

April 29, 1910.

MEN'S GUILD.

The Men's Guild has just cause to feel proud of its rapid growth and excellent future prospects. Everybody seems to take keen interest in making the Guild meetings a complete success. The membership is about 250 and the average attendance exceeds 100. This is excellent. The series of lectures adopted during the current term have been very interesting and have been delivered by thorough masters of the various subjects. In the next issue we will publish a complete financial statement for the fiscal year ending with the June meeting of the Guild.

The annual dinner will be held in the Parish House on the evening of Thursday, May 12th, at 7 o'clock. It will be the best dinner ever given by the Guild, both as to the menu and entertainment which will follow. The speaker of the evening will be the Rev. Hubert M. Wells, of Wilmington, Del., who recently delivered a splendid lecture on Japan and the Orient at a meeting of the Guild. Mr. Wells will find a warm welcome awaiting him at this dinner. The price of the dinner has been set at 75 cents per cover, and tickets may be had of the Secretary, Howard Barrett.

The Guild held its May meeting on the 3rd of the month and the fellows had a real good time, of course. Nominations were made for officers to be elected at the June meeting as follows:

For Vice-Warden, Jos. E. Hirst.
Secretary, Frank S. Dennison.
Treasurer, J. J. Jones.

Chairman of Committees:

Membership, John B. Wynne.
Entertainment, J. D. Shields, Harry W. Farland and Harry M. Taylor.
Refreshment, C. E. Peale.
Hospitality, Andrew Loos.

Every member of this Guild will testify that the man who lives in this Parish and does not belong to the Men's Guild of St. Timothy's is missing a great opportunity in the line of solid pleasure.

The dues are 10 cents monthly and membership is open to men of any denomination. Meetings are held in the Parish House on the first Tuesday evening of every month, except July and August.

The Parish Messenger

Published in the interest of

S. TIMOTHY'S CHURCH,

Ridge Avenue above Walnut Lane,
Roxborough.

REV. JAMES B. HALSEY, M. A., B. D.,
Rector.

Rector St. Telephone, Roxborough 837.

REV. LEIGH ROY URBAN, M. A., Curate.
515 Jamestown Avenue.

The Clergy may be seen after any of the Services.

ROY A. McMICHAEL, Choirmaster & Organist.
THOMAS BANCROFT, Sexton.

PAROCHIAL REPORT FROM MAY 1ST, 1909, TO MAY 1ST, 1910.

Receipts.

Cash Balance May 1st, 1909.....	279.12
Envelope Offerings	3458.97
Other Offerings for Parish purposes	1552.69
Offerings for purposes outside of Parish	565.63
Income from investments.....	1615.35
Sunday School	650.78
Woman's Auxiliary	72.53
Received from Endowment Fund	100.00
From all other sources.....	159.00—8454.07

Expenditures.

PAROCHIAL:—	
Current Expenses (including all salaries, fuel, light, ordinary re- pairs, etc.)	4794.88
Improvements	889.95
For the Poor.....	180.00
All other Parochial Expenditures	973.82
Total Parochial	6838.65

DIOCESAN:—

Episcopal and Convention Fund	133.21
Sustentation Fund	30.41
Missions, Convocation.....	190.57
City—125th Anniversary	47.25
Deaf	11.50
Jews	23.01
Colored People	10.00
St. Timothy's Hospital.....	100.02
Christmas Fund (for In- firm Clergy and Widows and Orphans of Clergy- men)	8.34
Bishop's Fund	20.37
All other Diocesan objects	18.19

Total Diocesan 592.87

EXTRA DIOCESAN:—

Missions—Sunday School Offering	498.98
(Last year it was \$288.00.)	
General, Parish Offering	284.79
Colored People	11.00
General Clergy Relief Fund	13.34
Christian or Theological Education	16.12
All other Diocesan objects	30.69

Total Extra Diocesan..... 854.92

TOTAL EXPENDITURES	
FOR ALL OBJECTS.....	8286.44
Cash Balance, May 1st, 1910.....	167.63 8454.07

FINANCIAL CONDITION.

Estimated aggregate value of Parish property, Real and Personal.....	\$80,000.00
Workingmen's Club and Institute.....	5,000.00
Endowment Fund—For support of Parish	32,798.69
Endowment Fund—For other objects..	500.00

PAROCHIAL STATISTICS.

During the past year:—	
Baptisms—28 (all infants).	
Confirmed—24 (13 male, 11 female).	
Added Communicants—36 (31 new, 5 by trans- fer).	
Removed Communicants—32 (5 death, 16 by re- vision, 11 by transfer).	
Present number of Communicants—624.	
Marriages—6.	
Burials—21.	
Public Services—775 (275 Sunday, 500 other days).	
Services of Holy Communion—285.	
Sunday School—25 Officers and Teachers, 300 Scholars.	
Other Parish Agencies—Officers and workers 40, members 350.	

NOTES FROM THE PARISH REGISTER.

Baptisms.

Mar. 13—Wilson Richard McComas.	
Mar. 26—Margaret Louise Toms.	
Olga Elizabeth Schedin.	
Virginia Meredith Prediger.	
Dorothy Gibson Lord.	
Gladys Jane Lord.	
Virginia Irene Daly.	
Evelyn Maree Williamson.	
Bertha Ruth Williamson.	
William Edward Rusden.	
April 3—Harry Jordan Love.	
May 1—Mary Wadlow Jennings.	

Marriages.

April 23—John Edward Carden and Sarah Irene Lockett.	
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Entered Into Rest

Mar. 3—Ruby Rutherford McComas.	
Mar. 4—Walter R. Ferguson.	
Mar. 24—Jane Killen Eastwood.	
Mar. 31—Elizabeth Howarth.	
April 27—Eliza Halliwell	

Grant them, Lord, eternal rest, and let light
perpetual shine upon them.

ST. ANNA'S GUILD—MOTHER'S MEETING.

Mrs. D. R. King, Warden, Mrs. G. A. Bostwick,
Asst. Warden.

The meetings opening Wednesday, Feb'y 13th, 1909, after service in the Church. At present there are 61 names on the roll-book and 5 Honorary Members. The attendance has been fair, but owing to sickness and storms many were unable to meet with regularity. The work done, however, has proved the faithfulness of the Mothers, as 21 quilts, as well as 6 bed-pads for "The Hospital," were made. Material for carpet balls were prepared for weaving and 51 yards of rag carpet sold from their work. An offering of \$21.00 was made at Easter for the Parish Improvement Fund and \$10.00 (Missionary) for the Apportionment Fund; gift of one quilt, per the Rev. Mr. Doring, for the poor; \$5.00 sent to the Rev. Mr. Lamb for his work.

The Annual Epiphany Supper was only enjoyed by a small number of the Mothers (35), the very stormy night preventing a full turnout.

THE WOMAN'S AUXILIARY.

Mrs. R. E. Dennison Pres't.

Meetings began Nov. 26, 1909. Closed April 15, 1910.

Receipts.

Balance Oct., 1909	12.83
Offerings	9.40
Cash	4.74
Foreign Scholarships	27.50
Contribution	1.00
Sale of gingham .....	.92
United Offering (Miss Conover, Treas- urer)	25.84
Total	82.23

Expenditures.

Materials	14.42
Foreign insurance	5.00
Current expense fund.....	1.00
Diocesan salaries for Deaconesses.....	3.00
Foreign scholarship, St. John's, Shanghai, China	10.00
Bishop Stevens Scholarship, St. John's, Shanghai, China	10.00
Special building fund, St. Elizabeth's Hos- pital, Shanghai	8.00
Holy Trinity Mission, Glendale, Dist. of Ashville, N. C.	1.00
United Offering	25.84
Balance on hand May, 1910.....	3.97

E. D. BOSTWICK, Treasurer.

In addition to above, one barrel, containing 150 new garments and a quantity of second-hand clothing, was sent to St. Mary's-on-the-Mountain, Sewanee, Tenn., valued at \$55.00.

JUNIOR AUXILIARY.

Summary for the year:—

From St. Agnes' Guild branch.....	32.00
" St. Mary's Guild branch.....	14.89
Total Junior Offering in money.....	46.89
Box to be sent by the Juniors to Battle Creek, Tenn., valued at....	25.00
Donation to Rosebud Agency, Box, value	17.00 42.00
Total value of boxes and money.....	88.89

ST. VERONICA'S GUILD.

The year's work, May 1, 1909, to May 1, 1910:—

COLORED MISSIONS:

To St. Andrew's Church (Rev. W. T. Cleg- horn) to complete payment of Com- munion Service	5.00
Altar Linen for above.....	10.00
To Rev. M. E. Spatches, St. Mary's, Augusta, Ga.	
1 Cassock	11.00
1 Red Stole	10.00
To Expense Fund for the C. B. W. A.....	1.00
To Archdeacon Russell	1.00
To Rev. A. R. E. Roe, for renovating St. Peter's Church, Key West, Fla.....	2.00
To help with box to Rev. W. T. Wood, Washington, N. C.....	2.00

DOMESTIC MISSIONS.

To Rev. G. W. Lamb, Georgetown, Pa., 1 set of Altar Linen	12.00
To Rev. D. A. Rocca, Mariners' Harbour, Long Island, N. Y., 1 Stole.....	10.00

Total 64.00

FINANCIAL REPORT OF ST. VERONICA'S GUILD.

Balance May 1st, 1909.....	19.33
Offertory	27.50
Gifts not through Offertory.....	35.32
Earnings	72.09
Total Receipts	154.24
Expenditures	148.49
Balance on hand May 1st, 1910.....	5.75

ST. AGNES' GUILD.

Financial Report of St. Agnes' Guild for the
year ending April, 1910.

Receipts.

Balance April, 1909.....	55.36
Dues, etc.	44.29
Proceeds from entertainment for Chinese Scholarship	25.00
Total	124.65

Expenditures.

Chinese Scholarship	25.00
For native worker in Alaska.....	5.00
Material for Lenten sewing.....	4.95
Expressage on Mission boxes.....	2.00
Incidental expenses	10.50
Cash balance on hand April, 1910.....	77.20

124.65

CECILIA C. ANDREWS,
Treasurer.

ST. AMBROSE GUILD.

The Guild has grown stronger with every meeting, until at the present time there are upward of 30 boys on the membership roll. During the past season the boys have been mainly interested in basket ball, and the teams have had a remarkably good record. At present those in charge are planning a Strawberry Festival for church purposes, news about which will be given out later.

The Annual Meeting was held on Thursday evening, May 5th, at which time Albert Mainwaring was elected Treasurer, Edward Marsh Secretary and Joseph Guilfoil, Charles Johnson and Harry W. Farrand as Chairmen of the various Committees.

as Sunday services, offer many opportunities for church worship. The church is always open for private worship—walk in when you please—it is your home, the home of your Father, who is waiting for you to pour out your troubles to him.

For your family you will find a well-organized Sunday school, where your child—whether he be a tiny toddler or a grown boy—will find trained teachers to instruct him.

The guilds offer opportunities for social intercourse for both sexes. They are also carefully officered and graded.

Appreciating that "bringing up the boy" is a serious problem, and that "all work and no play makes Jack a dull boy," your boy will be taught how to play, and while playing will learn many useful accomplishments. For your younger boy there is the Boys' Club, and for the sturdy chap between the ages of fourteen and eighteen, who wants to learn how to live and love "outdoors," there is Troop 80, Boy Scouts.

And last but not least, we have for you, "Father," "Daddy," "Papa," or whatever affectionate name you are known by, the Men's Bible Class, which meets every Sunday in the church, from 2.30 until 3.15. Come and sit with us some Sunday for just three-quarters of an hour, and we venture that you will come every Sunday. Our gospel is the "Brotherhood of Man"—that means you.

And all this is for the taking.

THOS. G. WILLIAMS.

IN CONCLUSION

At the last meeting of the Advisory Committee, we passed around the hat, collected \$2 and sent it to S. Anna's Guild (Mother's Meeting), as our share towards the new rag carpet. That dear, good old guild replied, "S. Anna's Guild acknowledges with sincere thanks the generous donation from the Men's Bible Class towards the new carpet."

During the past month we have lost by death one of our members, Samuel Forrest. The class wreath was sent, and we are in receipt of the following letter from Mrs. Forrest:

"I send the Men's Bible Class my heartfelt thanks for the beautiful wreath and the sym-

pathy which prompted its sending."

As stated in our annual meeting, as regards the Rev. Mr. Ward, our new curate, it is up to you men to show him the real S. Timothy greeting. It is much easier for you to remember his face than he yours. Should you meet him, you all know what to do—make yourself acquainted. He wants to know you men; meet him half-way and you'll never regret it.

We cannot help but feel that our first annual dinner around the middle of February will be a success, both "stomachly" and socially. The committee which will be appointed at once will leave no stone unturned to give you men the best set-out and entertainment that they can puzzle out. The idea of not having a caterer with his fancy (and mostly undigestible menu), but letting our wives get up something in the eating line which we will appreciate, is a mighty good one and ought to work out great. The women folks appreciate the way you men are turning out at the class and the good work you are doing, and this will give them a chance to "pat you on the back" in the best sort of a way. As soon as the committee puzzles out the arrangements and date, they will put you "next" at once.

Keep open Sunday evening, January 23rd, and Thursday evening, January 27th. On the first date, at the service will be the procession of the guilds. The Bible class is really a guild, linked with the Men's Guild, and we must do our share with a rousing big turnout. On the latter date, the parish reception will be held—the rector wants you there to have a good sociable time.

In conclusion, it was with the greatest of satisfaction (outside of your re-electing me president—you think you've "pulled" one over on me, but just wait) that you put Charlie Dugan in as our first vice president. He knows how to work for you men and will always be found "first, last and all the time" working hardest for the best Men's Bible Class—S. Timothy's.

BERT STAFFORD,
President.

PARISH MESSENGER

Published under auspices of the Men's Bible Class

ST. TIMOTHY'S CHURCH

Ridge Avenue above Walnut Lane.

Roxborough, Phila.

JANUARY, 1916

SERVICES.

SUNDAYS

- 7.30—Holy Communion.
- 10.00—Morning Prayer.
- 10.30—Litany, Holy Eucharist, Sermon.
- 2.30—Sunday School and Bible Classes.
- 3.15—Evening Prayer, Instruction.
- 7.45 P. M.—Evening Service and Sermon.

WORKDAYS

- 8.30—Daily Morning Prayer.
- 9.00—Tuesday, and 7, Thursday—Holy Communion.
- 7.30—Wednesday Evening, Prayer and Address.

This Church is Open Daily throughout the year from sunrise to sunset, for private devotion.

The Seats in the Church are all Free and Open at all times.

The services are maintained, and the work of the Parish is carried on by means of the offerings collected during the Services.

Envelopes in packages, for systematic giving, are furnished quarterly. Application for same should be made either to the clergy or to Mr. Frank S. Denison, Registrar, 482 Roxborough Avenue.

Those who use these envelopes make no pledges as to the sum enclosed.

Envelopes will be found in the racks, on the back of seats, for all purposes, including Parish support.

Reports of changes of address, or matters relating to the Parish Record, should be reported immediately to the Registrar. The favor will be appreciated.

THE RECTOR'S LETTER

Epiphanytide, 1916.

My dear People:

At last I have the pleasure of announcing to you the arrival of a Curate, the Rev. W. Hewton Ward, who, with his wife, has come all the way from Moorhead, Minnesota, to Roxborough. Mr. Ward is a graduate of the Seabury Divinity School, in Minnesota, as is your Rector, who twenty-four years ago came from Minnesota and became Curate at S. Timothy's. The Rector

started originally from the East, and the present Curate from "down East," for he hails from the Province of Quebec, Canada. The Rector can only bespeak for him as cordial a welcome and as congenial a work as he found himself almost a quarter of a century ago. As soon as he gets accustomed to our work and ways the Parish will have the adequate ministrations which have been lacking in the long interim since Mr. McDonald left, and which have been so much needed in the recent epidemic of sickness. One horse is a makeshift to hitch to a pole.

Notwithstanding sickness, the Christmas services were unusually beautiful and impressive. Many thanks are due to the faithful members of the choir.

To go back a bit, the Mission was worthily capped by the visitation of the Bishop and the Confirmation of a good class of thirty, many of them adults. You will find their names elsewhere in this issue. Remember that they are members of the family, and welcome them as such. If you have not met them before, you will have an opportunity at the Parish Reception, Thursday evening, January 27th, to which they are all invited, and all other members of the Parish above fifteen years of age. This Parish Festival Week will begin on the eve of S. Timothy's Day, Sunday, January 23d, 7.45 P. M., with the Procession of the Guilds and the Rev. John Mockridge, D. D., Rector of S. James' Church, as preacher. Monday, S. Timothy's Day, and Tuesday, S. Paul's Day, will be marked by the Holy Communion at 7 and 9; Wednesday and Friday at 9, Thursday and Saturday at 7. Every communicant should make his Communion this week if possible, especially if

he was unable to make it at Christmas.

On Monday, the 24th, the men of the choir will be the guests of Mr. Ernest J. Thomas, at his house, 3750 Manayunk avenue. On Thursday evening, the 27th, as already announced, will be held the Parish Reception.

With good prospects that the Parish will be running under full current during 1916 it is well to remember that expenses, too, will be steady and heavy. The class just Confirmed passed an encouraging vote that Church Envelopes should be sent to every member. Every Communicant ought to claim the same privilege and responsibility. The New Year is an excellent time to put in your claim. Remember, too, that Christmas expenses are always heavy. Have you done anything to meet this extra drain?

Be sure to read the historic sketch of St. Timothy in the January number of the "Church News," and gather inspiration from the deeds of our fathers.

May God bless you richly in this year of our Lord 1916.

Faithfully, your Friend and Rector,

J. B. HALSEY.

BOY SCOUTS OF AMERICA TROOP NO. 80

Meetings were held regularly during the past month without interruption by the holiday season. At the last meeting in December, the Troop received an interesting talk on trees, their characteristics and ways of identifying them by Mr. J. Russell Fawley, a Pennsylvania State Forester.

Several hikes have been taken in spite of the wintry weather, and a number of the boys have been making very good progress in passing tests. Some of the members of the Troop, however, have not been showing satisfactory progress and since the membership exceeds the number to which we originally limited the Troop, we intend within the next week to suspend those boys who have not been showing sufficient interest to make room for boys who give promise of more activity.

The Troop has received a great deal of assistance in the first-aid work from Dr. Horace Longaker, of St. Timothy's Hospital, and from Mr. Herbert Jones in the general work connected with the Troop.

We repeat the invitation to all fathers and other male relatives to visit us at any meeting.

J. LINWOOD FAWLEY,
Scoutmaster.

FROM THE PARISH REGISTER

(Since last issue.)

Marriages.

Joseph Rotherwood Bradshaw and Rosana von Phul Jones.

Burials.

December 27.—Samuel Forrest, age 58.

December 29.—James Leech, age 75.

January 4.—Louisa Currey, age 61.

CONFIRMATION

On Sunday morning, the third Sunday in Advent, the Rt. Rev. Philip Mercer Rhineland, D. D., confirmed the following class of thirty in St. Timothy's Church:

Fred. Eastwood, Seth Eastwood, Edward Earle Everett, James Gillespie, Robert Gillespie, William Henry Gribble, Oliver Reed Guilfoil, Albert Edward Jackson, George Grant Layre, William Thomas Marriott, Elwood Horace Miller, Otto Harland Miller, James Alfred Sennett, William Weaver, James Chambers Wobensmith, Ellen Gwendoline Adams, Florence Irene Daly, Doris Waite Denison, Rose May Everett, Amelia Notter Gribble, Florence Elizabeth Jackson, Dorothy Victoria Jones, Maria Louisa Layre, Gertrude Newlin Prediger, Mary Gertrude Prediger, Mary Grace Prediger, Henrietta Dean Nuzum, Dorothy May Sennett, Ethel May Stafford.

Received from the Roman Catholic Church, James Joseph Daly.

An interior view of St. Timothy's Church was sent to the Rev. F. R. Godolphin, in Oak Park, Chicago, with Christmas greetings, and brought in reply a letter of sincere thanks and appreciation. St. Timothy's will always be dear to his heart and he to St. Timothy's.

PARISH ORGANIZATION

RECTOR—REV. JAMES BIDDLE HALSEY.

E. Rector St. Phone, Roxboro 837

Curate—REV. W. HEWTON WARD

VESTRY

Mr. J. VAUGHAN MERRICK, Rector's Warden

Mr. WM. LAWTON, Accounting Warden

Mr. HERBERT STAFFORD, Secretary

Mr. J. HARTLEY MERRICK Mr. THOS. G. COPE

Mr. CHAS. I. EASTWOOD Mr. C. C. KLECKNER

Mr. FRANK S. DENISON Mr. WM. T. STROUD

Mr. B. W. S. STIRLING Mr. J. A. C. GOELL

Mr. WALTER G. BAUMANN

Choir Master—MR. ERNEST J. THOMAS
Sexton—MR. THOS. BANCROFT

SUNDAY SCHOOL

Sunday, 2.30

Mr. B. W. S. STIRLING, Supt.

Mr. HARRY W. FARRAND, Asst. Supt.

Miss G. ANDREWS, Supt. Primary School

Sunday, 2.30

Men's Bible Class

THE RECTOR, Teacher

Mr. H. STAFFORD, President

Mr. CHAS. W. DUGAN, Vice-President

Mr. EDGAR F. MASSEY, Sec'y and Treas.

GUILDS

S. AGNES—Mondays, 8 P. M.

Miss IRENE SCHOFIELD, Warden

Mrs. BESSIE COLLINSON, Secretary

S. VERONICA—Wednesday, 9.30 A. M.

Miss E. W. BURTON, Warden

Mrs. J. VAUGHAN MERRICK, Sec'y and Treas.

WOMAN'S AUXILIARY—Wednesday, 2.30 P. M.

Mrs. J. VAUGHAN MERRICK, Warden

S. ANNA—Wednesday Evening, after 7.30 Evening Prayer.

Mrs. GEORGE A. BOSTWICK, Warden

Miss E. W. BURTON, Vice Warden

S. MARY'S—Saturday, 2.30 P. M.

Miss MARGARET MASON, Warden

BOY SCOUTS—Tuesdays, 7.45 P. M. (Thursday after 1st Tuesday).

Mr. J. LINWOOD FAWLEY, Scout Master

Asst. Scout Masters:

Mr. STAFFORD PARKER

Mr. GODWIN STEVENSON

Troop Committee:

Mr. GEO. S. DAYTON Mr. THOS. G. WILLIAMS

Mr. MAURICE A. WETTEN

SERVERS' GUILD—2nd Sunday, 4 P. M.

Mr. LOGAN DAYTON, Vice Warden

BROTHERHOOD S. ANDREW—3rd Sunday, 4 P. M.

Junior Chapter No. 474

Mr. B. W. S. STIRLING, Director

Mr. JOS. R. SUMNER, JR., Vice-Director

Mr. LAURISTON CASTLEMAN, Secretary

Senior Chapter No. 949

4th Sunday, 4 P. M.

Mr. B. W. S. STIRLING, Director

Mr. HOWARD BARRETT, Secretary

BROTHERHOOD CLUB—Monday, 7.30 P. M.

Committee in Charge:

Messrs. HAROLD W. DENISON, J. LINWOOD FAWLEY, HAROLD C. RAWLEY, MORGAN B. SNYDER and B. W. S. STIRLING.

MEN'S GUILD—1st Tuesday, 8 P. M.

Mr. F. L. CASTLEMAN, Vice Warden

Mr. CHAUNCEY A. WOLFE, Secretary

Mr. EDGAR F. MASSEY, Treasurer

THE SUNDAY SCHOOL

The Sunday school held its Christmas festival, as usual, on December 28th—"The Innocents' Day;" the primary school in the afternoon, at 2.30, and the main school and Bible classes, at 7.30 in the evening.

In the afternoon the scholars were entertained with lantern pictures, while the evening's entertainment was by Prof. Hartz, whose magic and ventriloquism was much enjoyed. "Santa Claus" was present at both gatherings and bestowed the usual gifts.

THE ALTAR GUILD OF S. VERONICA

This guild is always pleased to admit a confirmed member of the church. The work is not all embroidery, but varied. Anyone desiring to enter needs only to inform the rector, curate or warden. Instructions are gladly given in the work.

A new white chasuble was completed for Christmas. The embroidery of the former one applied on it.

The Rev. Jedidiah Edmead, of Oklahoma City, was the recipient of a white stole for Christmas from the guild.

MISS E. W. BURTON,
Warden.

S. MARY'S GUILD

This guild (for little girls) meets every Saturday afternoon, at 2.30. The little members would gladly welcome any new little girls to help with the work.

MARGARET MASON,
Warden.

THE CHOIR

"High Privilege."

To tune the holy song in His own House,
Who fills Creation with the harmonies
Of Universal Wisdom, Power, and Love!
O Life most like to Angel's on the earth,
Pure should be all they votaries.

"THORPE"

Now that the Christmas services are over, and we start anew, with much that lies before us between now and Easter, it is surely fitting to acknowledge all that has been given by the members of the choir, through sincere energy, regularity at rehearsals and kindly support to the choirmaster.

It was encouraging and appropriate to again be able to render Mozart's Seventh Mass at the Christmas celebration—both men and boys engendering a fond interest for this Mass, and in spite of the prevalent sickness, and the absence thereby of a number of choristers, those who were able to be in their stalls, gave of their very best, and deserve much appreciation and commendation.

For the eve of S. Timothy, preparation is already being made, to be followed by an interesting and lengthy preparation for Lent and Easter. Baker's "Story of the Cross," Stamer's "Crucifixion," Schubert's "Mass in G," and a selection from Handel's "Messiah," being among the works under consideration for this season.

There is an opening just now for a tenor and a bass, and application to the choirmaster for a vocal trial, within the next few weeks, would fill the vacancies for our next festival.

It is most encouraging to announce that a member of the church, having inquired into the condition of our music and the supply thereof, has very generously offered to procure whatever is needed for the forthcoming services, and replenish some other sets, which have become much dilapidated and worn. This will be a big expense met, which has had to be neglected for some time, and will also accomplish much for the welfare and comfort of the choir members.

We wish some other kind member of the parish would follow this up with the presentation of, say, a dozen hassocks for the tenors and basses, those in the stalls being too low for proper deportment when singing, and makes it impossible during a choral celebration to kneel throughout.

We shall then have overcome two of our chief needs, it being necessary for good results, that every member should have a separate copy of each service, and be in a proper position for singing.

In conclusion, let S. Timothy's Parish as a whole, remembering the labor and sacrifices these choral services demand, endeavor always to encourage a lively interest in the work and duties of the choir, thereby showing their appreciation of that which is done by the men and boys collectively and individually, which also will help considerably those who are officially responsible, and desire to maintain a choir of which S. Timothy's may justly feel proud.

E. J. THOMAS,
Choirmaster.

It is felt desirable that parents of the boys who are choristers, should bear in mind the hours and nights for rehearsal, the choirmaster

having had complaints of the lateness of some boy's returning home—Wednesdays, 7.15 P. M. to 8.30 P. M.; Fridays, 7.45 P. M. to 9 P. M. Months of March and April—Monday (in addition), 7.15 P. M. to 8.15 P. M.

E. J. T.

S. ANNA'S GUILD (Mother's Meeting)

It is proposed to have the usual Epiphany Supper for the members of S. Anna's Guild, on Wednesday evening, January 19th, after the 7.30 service.

We hope those now ill may be recovered and able to attend by that time.

MRS. GEORGE A. BOSTWICK,
Warden.

S. AGNES' GUILD

The guild is continuing its winter work with a varied program and well-attended meetings. The first and third Mondays in the month are given over to a most interesting class in basketry, which, under the direction of Miss Carberry, was organized in the fall. The second Monday is used for the monthly business meeting, and the fourth for sewing.

Do you know of any girl outside the guild who has been confirmed? If so, bring her in. We want more members!

MISS IRENE SCHOFIELD,
Warden.

COMING EVENTS

Thursday evening, January 20th—Masquerade Party by Mrs. Thring's Sunday school class, for the Renovation Fund. Tickets 15 cents.

Saturday, January 29th—Bread and Cake Sale by Miss Irene Schofield's Sunday school class, for Lenten offerings.

Take 'em both in. You won't regret it.

MEN'S BIBLE CLASS

Notice.—The Boy Scouts have to earn the money to pay for their "duds," so instead of paying Uncle Sam for postage on the "Messenger," the Men's Bible Class have arranged with the scouts to deliver the "Messenger" to every family in the parish, paying to the scouts what would have been expended for stamps. Should any family not receive the "Messenger," or not regularly, word to the Scoutmaster will be appreciated.

J. LINWOOD FAWLEY,
Scoutmaster.
129 Sumac street, Wissahickon.

AND NOW, FELLOWS—YOUR NEWS

Continuing the idea originated in our previous issue, we spring on you articles from three more of our members. After reading them, we believe you will admit that we have "some" writers amongst us. HERE THEY ARE.

SOMETHING TO THINK ABOUT

Every man's religious problem is essentially a problem unto himself. His relations with God are entirely a matter of personal responsibility which cannot be shirked or evaded. God in his infinite wisdom has seen fit to endow us individually with a free will and a full capability of understanding. The opportunities to know God are not lacking, and if we fail to take advantage of these opportunities the fault is ours and ours alone.

It is a common trait of human character for us to shift the blame for our own deficiencies upon others and to excuse our faults, to our own satisfaction at least, by plausible explanations, when if we would but by proper habits of introspection develop the ability to perceive our own short-comings, they could be readily overcome, and we would all become better and stronger men.

Let us then recognize this great truth, that we all possess within ourselves the ability to do and become what we will, and that with God's help there is practically no limit to the possibilities of our individual development. Each man's responsibility for himself is absolute and fixed, and this responsibility cannot in any manner be shifted to someone else.

JAMES C. WOBENSMITH.

OH! YOU DARBY

At the suggestion of Charlie Dugan, on Friday evening, December 10th, twenty-one members of our class took a trip to Darby, to Rev. Mr. Ricksecker's Church of All Saints, where a preaching mission was being held with our worthy rector as missionary.

At the meeting of the Men's Guild, this subject was brought up, and quite a large number of the men signified their intention of going; but, as the night was extremely cold and windy, only the above number put in their appearance at the litch-gate. What they lacked in number, they made up in enthusiasm and good-spirit. Everybody was jovial and happy. "My Country, 'tis of Thee," "Onward, Christian Soldiers," and even Billy Sunday hymns were sung with glee. Needless to say, everyone enjoyed the trip immensely.

Charlie's Excelsior Spring Water Co. motor truck (free of charge to the class) was closed in all around, with sliding doors at the side, and when those in the rear of the truck lifted the curtain, "Would the air come in?" Indeed, we needed the draft, for everyone (except two non-indulgents) was well supplied with cigars and pipes, and you could cut the smoke with a knife.

Looking out from the rear of the truck at night was a pretty sight—arc lights, trolley cars and electric signs, illuminated and extinguished automatically, and the auto-truck running fifteen miles an hour over macadam, asphalt, and last, but not least, cobble-stones (some bumps).

Those who stayed away missed seeing the beautiful church, the gospel message, the good fellowship and the missionary, Mr. Halsey, interpret the Scripture and inquiries of the question box. The unanimous opinion of the men, I assure you, was that the "Bishop of Wall Street," or the "Missioner from Chicago," didn't have an inch on our rector.

The trip to Darby was made in one hour, return in ten minutes less, with all well-pleased and happy "on the water wagon." Many thanks to Charlie Dugan for proposing and putting the trip through so successfully—it's one which won't be forgotten for many a long day.

ANDREW LOOS

WHAT S. TIMOTHY'S OFFERS YOU

Your home is the place where, after the cares and worries of the day, you may find nourishing food, sympathetic affection, rest for your body, and complete physical relaxation.

How comforting to know that you have such a home and that no matter how great the trouble of the day may be, there you will be met by loved ones who will listen with sympathetic hearts to all your troubles, and counsel you and encourage you for your battle of the morrow. Such is a domestic home.

In S. Timothy's, you have just such a church home. There you can find nourishing food for the spiritual body and a sympathetic listener to all your troubles, rest for your body and for your soul—there you can bring all your troubles and cares and worries, no matter how great, to the one who alone can give you strength to bear them.

Here is such a home awaiting you—it is yours for the asking. Frequent daily, as well

And the church, a monument, which is erected on that historic spot, is one of supreme grandeur and architecture, and like the cathedrals of the Old World will stand the ravages of time.

After the service, we sat down to a grand lunch prepared by the committee: coffee, a variety of sandwiches, ice cream, cigars; then had our picture taken by Frank F. Massey, and then onto the machines again for a trip over the scenes of the battlefield, taking in Washington's headquarters, the observatory the old school-house and many of the other interesting and beloved spots. At four o'clock a tired-out but satisfied and happy crowd made tracks for home.

The Washington Memorial at Valley Forge is one of the greatest in the world, and in the words of Cyrus Townsend Brady: "No spot on earth is so sacred in the history of the struggle for human liberty as Valley Forge."

FRED LOOS.

HAVE YOU ANY?

A word about newspapers and rummage: We have about 225 members on the roll—about 40 of you got busy on the old papers and had nice, big bundles ready when we called I disposed of the first load, had 4700 pounds, and received \$30.55. Now if 40 fellows can turn in this much, just think what it means if you all get busy.

If your wife and children have been selling the papers, why not "cough up" the few cents that the junk man would give them and save them for us, as we get full price and full weight. Be sure to pack them in bundles and tie them tight, as they have to be handled several times. We will also be glad to have old rags and rubber articles.

If you have anything for the Rummage Sale we will be glad to call and get it. The date for the sale is November 3d and 4th. All goods must be in by November 1st.

CHARLES W. DuGAN.

THANK YOU, FELLOWS

On behalf of the Men's Bible Class I wish to publicly thank our Vice President (Charlie DuGan), Harry Lord, Charlie Lord, Charlie Eastwood, Bob Cade, Thomas G. Cope, Chris Bezold, Will Stroud, Ernie Wilby, Jud Wilby, Mr. Thomas (choirmaster), John Smithies and William Robinson for the free use of their motor trucks and autos for "hauling" our members to Valley Forge on October 15th. They required no "second asking", but willingly offered their machines and were on the job from sunrise to sundown.

In addition to what the fellows gave in the collection at the 10.45 service, we also gave the Rev. W. Herbert Burk \$15.00.

The sum of \$53.00 was collected from the 50c tax per man, and the expenses (including the \$15.00 given Mr. Burk) amounted to \$49.05.

The Valley Forge Committee, under leadership of Lee Burgess, were more than live-awake, and bore out the tradition of the Class: "When the M. B. C. tackles a thing, they do it right."

BERT STAFFORD,
President.

CONFIRMATION

The rite of confirmation will be administered on Sunday, December 10th. It is a very sacred privilege and high honor to become a member of our church, and we earnestly urge the fellows, who have not been confirmed, to give it serious thought and favorable consideration. We want the confirmation class this year to have as its members a large number of the M. B. C. We will back you up to the limit—will call and take you to the confirmation class—in fact, do everything in our power to show you that we want you as a real member of S. Timothy's. Class meets on Wednesday evening, November 1st, at 8 o'clock.

And you fellows who are communicants why don't you attend the class also? You will learn a lot, and your presence will also strengthen our members who are receiving instruction.

And don't forget—the first Sunday in each month, at 7.30, is the Men's Corporate Communion. Show your interest in that also by your presence.

BISHOP TUTTLE FUND

The Rector had the pleasure of taking \$50.00 as S. Timothy's offering. Of this amount \$14.29 came through the Men's Bible Class. To say that the Rector was pleased would be putting it mildly.

PICTURES

Dick Ade, the photographer who took our class picture a year ago, and also the late Sunday School picture, presented a cracker-jack enlargement of this latter one to the church. Edgar Massey donated the frame (as well as one for a picture from China) and these two beautiful pictures may now be seen hanging in the Parish Building.

VALLEY FORGE PICTURE

The picture taken of our class at Valley Forge turned out great. Every fellow's countenance clear and life-like. This picture was only taken by Mr. Massey for our "archives", but should any of your desire one, they are 75 cents each—well worth it. If you want one, tell us on Sunday.

PARISH MESSENGER

Published under auspices of the Men's Bible Class

ST. TIMOTHY'S CHURCH

Ridge Avenue above Walnut Lane.

Roxborough, Phila.

OCTOBER, 1916

This Church is Open Daily throughout the year from sunrise to sunset, for private devotion.

The Seats in the Church are all Free and Open at all times.

The services are maintained, and the work of the Parish is carried on by means of the offerings collected during the Services.

Envelopes in packages, for systematic giving, are furnished quarterly. Application for same should be made either to the clergy or to Mr. Frank S. Denison, Registrar, 482 Roxborough Avenue.

Those who use these envelopes make no pledges as to the sum enclosed.

Envelopes will be found in the racks, on the back of seats, for all purposes, including Parish support.

Reports of changes of address, or matters relating to the Parish Record, should be reported immediately to the Registrar. The favor will be appreciated.

SERVICES

Sundays.

7.30—Holy Communion.
10.00—Morning Prayer.
10.30—Litany, Holy Eucharist, Sermon.
2.30—Sunday School and Bible Classes.
3.15—Evening Prayer, Instruction.

Workdays.

8.30—Daily Morning Prayer.
9.00—Wednesday, and 7.00 Thursday—Holy Communion.
7.30—Wednesday Evening Prayer and Address.

THE RECTOR'S LETTER

My Dear People:

I write this shortly before leaving for the General Convention in St. Louis, to be absent about three weeks. The Convention will be notable because it marks the Golden Jubilee of the Episcopate of our Presiding Bishop, the Right Reverend Daniel Sylvester Tuttle, who is also the Bishop of Missouri. In October, 1866, he was elected Missionary Bishop of "Montana, with jurisdiction in Idaho and Utah." He was consecrated on May 1, 1867, being then thirty years of age.

In 1886 he accepted election to the diocese of Missouri. Now still vigorous in the fiftieth year of his long and strenuous episcopate the General Convention meets in his diocese to do him honor and to present a thank offering, wherewith a memorial church is to be built. The inspiration of his life will be felt far and wide. I would urge you to get copies of the Living Church or the Churchman (at Wanamaker's or Jacobs'), and read what happens during the next few weeks. No intelligent churchman can afford to be ignorant of the Convention and its doings; above all, I would ask that you offer daily prayers for God's guidance of the Convention in its deliberations and actions. Your intelligent sympathy and fervent prayer are needed that the Convention may truly represent the church and find and follow the will of God.

Coming back to the thought of our own parish, sad remembrances must be in the minds of all. Two deaths by drowning occurred during the summer: William Lawton, on August 19th, in a vain attempt to save another; Ruth Morris, on September 2d. Such tragedies are happening constantly in the world, but rarely do they come home to us. We cannot understand them, but we can draw blessings from them for ourselves. They can cause us to know the fellowship of Christ's sufferings, and so the power of His resurrection (Philippians 3:10). The example of William Lawton's life and death will live on in new resolves, new measures of service, new steadiness and endurance, in many a life, so that he shall not have died in vain. Appended is

Bishop Rhinelander's letter, which the parish may well treasure as a precious possession, to be read and read again.

Faithfully yours,
J. B. HALSEY.

October 6, 1916.

Falmouth Foreside,
R. F. D. No. 4,
Portland, Maine.

Dear Mr. Halsey:

I am distressed indeed to hear of Mr. Lawton's tragic death. And yet what death could have been nobler and more Christian? I think such a great and inexplicable tragedy, from a human point of view, forces us back and down to the fundamental issues of faith, to our Lord as the *only* Saviour and Revealer. May his death, crowning his life, stir the parish and community to a firmer will to stand and act fearlessly and without faltering for truth and right as Christ has shown and certified them. It makes us feel a little of what France and England are once more learning—that we are not our own, but bought with a price, that loyalty may mean the laying down of life, but that, with Christ, we lay it down that we may take it again.

May God show some visible signs of His love and goodness to you and your people in the midst of this affliction.

Faithfully yours,

P. M. RHINELANDER.

August 28, 1916.

MINUTE

The Vestrymen of S. Timothy's Church, Roxborough, hereby record their sad loss in the sudden death on August 19, 1916, of

William Lawton

ACCOUNTING WARDEN

He died in a brave attempt to save another, an act that was a fitting crown to his life of unselfish thoughtfulness for others. Though a young man, only in his twenty-ninth year, and but twenty-five years of age when elected to the responsible post of Accounting Warden, he had won rare recognition for his industry, his ability, his sound judgment, and his Christian character. To the church he loved he gave his best gifts, his constant thought and his unstinted work. Under his able hand parish finances were shaping themselves into better form and method. He was planning to secure a wider and more generous support from the congregation based upon a more intelligent understanding of the needs and opportunities of a growing church. His own vision of the church's work in parish, diocese and at large was steadily broadening, and this meant a resolve to make others see what he saw himself. Here, as elsewhere, he was a leader, yet himself the last to be conscious of the fact. In a rare way he combined the vigor and enthusiasm of youth with the poise and judgment that usually belongs to age. All who knew him

loved and honored him. His is an irreparable loss. But his memory will not die. His example will be an inspiration to all to close up the ranks and press forward.

"Our Heavenly Father, we rejoice in the blessed communion of all Thy saints, wherein Thou givest us also to have part. We remember before Thee all who have departed this life in Thy faith and love, and especially this Thy servant. We thank Thee for our present fellowship with them, for our common hope, and for the promise of future joy. Oh, let the cloud of witnesses, the innumerable company of those who have gone before, and entered into rest, be to us for an example of godly life, and even now may we be refreshed with their joy; so that with patience we may run the race that yet remains before us, looking unto JESUS, the Author and Finisher of our faith; and obtain an entrance into the everlasting kingdom, the glorious assembly of the saints, and with them ever worship and adore Thy Glorious Name, world without end." Amen.

PAROCHIAL SHARES IN THE AP- PORTIONMENTS FOR 1916-1917

The giving ability of each parish in the diocese has been more accurately calculated this year than ever before by an expert committee. This ability is determined by an income factor and an expense factor as follows.

"The income factor is determined from the receipt side of the parochial reports, by deducting from the total of receipts for all purposes, the items 'income from investments, ground rents, etc.; aid received from without the parish; loans; receipts for endowment fund; for extraordinary repairs; for permanent improvements; for payment of principal or mortgage; for support of parish mission stations.' The expense factor includes the amounts paid for salaries of ministers; for music and bell ringing; for fuel and lighting; for the care of the church and parish buildings and grounds, and ordinary repairs of the same; without any exemptions."

The income factor for S. Timothy's parish was \$8,123.33.

The expense factor for S. Timothy's parish was \$5,602.08.

On these bases the parochial shares for our parish have been calculated as follows:

For General Missions	\$1154.76
" Diocesan Missions	291.70
" Religious Education	16.07
" Social Service	4.82

Total\$1467.35

This means that our budget for this year (from Easter, 1916, through Easter, 1917) amounts to \$1467.35. That is our share of the diocesan budget. It may interest you to know the amounts for the whole diocese:

For General Missions	\$143,704.00
" Diocesan Missions	36,300.00
" Religious Education	2,000.00
" Social Service	600.00

Total\$182,604.00

It is evident that there is work ahead for all of us, but not too much for healthy exercise

A church is like a mill, a dead loss unless it has an output. Let us keep the machinery running steadily.

CONFIRMATION

The rite of confirmation will be administered by the Rt. Rev. Thomas J. Garland, Bishop-Suffragan, on Sunday, December 10th, at 7.45 P. M. Classes for men and women, and for boys, will assemble on Wednesday, November 1st, at 8 P. M., and for girls on Friday, November 3d, at 4 P. M. The clergy will be glad to receive names of possible candidates at once. Special effort should be made to attend these first meetings.

Remember that confirmation means the bestowal of a gift of grace. We come to get rather than to give. The wear and tear and speed of modern life make grace, comfort, strength, the kind of gifts we need.

The Rev. M. L. Kain, of Hutchinson, Kansas (Missionary District of Salina), preached in S. Timothy's church on Sunday morning, October 1st, and in the afternoon of October 15th. He is a former resident of Roxborough. His helpful teachings will be remembered.

Dr. Fred Gowing most kindly came to the Rector's assistance with addresses to the Men's Bible Class, on October 22d and 29th. A friend in need is a friend indeed, and the class is surely fortunate in such a substitute close at home.

PARISH ORGANIZATION

RECTOR—REV. JAMES BIDDLE HALSEY.

E. Rector St. Phone, Roxboro 837

Curate—REV. W. HEWTON WARD
538 Righter St.

VESTRY

MR. J. VAUGHAN MERRICK, Rector's Warden

Accounting Warden

MR. HERBERT STAFFORD, Secretary

MR. J. HARTLEY MERRICK MR. THOS. G. COPE
MR. CHAS. I. EASTWOOD MR. C. C. KLECKNER
MR. FRANK S. DENISON MR. WM. T. STROUD
MR. B. W. S. STIRLING MR. J. A. C. GOELL
MR. WALTER G. BAUMANN MR. F. L. CASTLEMAN
Choir Master—MR. ERNEST J. THOMAS
Sexton—MR. THOS. BANCROFT

SUNDAY SCHOOL

Sunday, 2.30

MR. B. W. S. STIRLING, Supt.
MR. HARRY W. FARRAND, Asst. Supt.
MISS G. ANDREWS, Supt. Primary School
Sunday, 2.30

THE RECTOR, Teacher

MR. H. STAFFORD, President
MR. CHAS. W. DUGAN, Vice-President
MR. EDGAR F. MASSEY, Sec'y and Treas.

GUILDS

S. AGNES—Mondays, 8 P. M.

MISS IRENE SCHOFIELD, Warden
MRS. BESSIE COLLINSON, Secretary
MISS MARY FARRAND, Treasurer

S. VERONICA—Wednesday, 9.30 A. M.

MISS E. W. BURTON, Warden
MRS. J. VAUGHAN MERRICK, Sec'y and Treas.
WOMAN'S AUXILIARY—Wednesday, 2.30 P. M.

MRS. J. VAUGHAN MERRICK, Warden

S. ANNA—Wednesday Evening, after 7.30 Evening Prayer.

MRS. GEORGE A. BOSTWICK, Warden
MISS E. W. BURTON, Vice Warden

S. MARY'S—Saturday, 2.30 P. M.
Warden

BOY SCOUTS—Tuesdays, 7.45 P. M. (Thursday after 1st Tuesday).

MR. J. LINWOOD FAWLEY, Scout Master
Asst. Scout Masters:
MR. STAFFORD PARKER
MR. GODWIN STEVENSON
Troop Committee:

MR. GEO. S. DAYTON Vacancy.
MR. MAURICE A. WETTEN

SERVERS' GUILD—4th Sunday, 4 P. M.

MR. HARRY LEECH, Warden
MR. JOS. SUMNER, Treasurer

BROTHERHOOD S. ANDREW—3rd Sunday, 4 P. M.

Junior Chapter No. 474

MR. B. W. S. STIRLING, Director
MR. JOS. R. SUMNER, JR., Vice Director
MR. LAURISTON CASTLEMAN, Secretary
Senior Chapter No. 949
4th Sunday, 4 P. M.
MR. B. W. S. STIRLING, Director
MR. HOWARD BARRETT, Secretary

MEN'S GUILD—1st Tuesday, 8 P. M.

MR. JOHN B. WYNNE, Warden
MR. FRED LOOS, Vice Warden
MR. CHAUNCEY A. WOLFE, Secretary
MR. EDGAR F. MASSEY, Treasurer

BROTHERHOOD OF S. ANDREW

A number of the older members of the Junior Chapter are being transferred to the Senior Department. The Junior Chapter will reorganize, with a new director, at its November meeting.

The Round Table Conferences this winter will probably be held in connection with chapter meetings, each chapter in turn being asked to entertain visitors from the other chapters in this section.

The National Convention is coming to Philadelphia in October, 1917, and committees are already doing preliminary work in arranging for this most important gathering.

FROM THE PARISH REGISTER MARRIAGES

June 21—Thomas Booth Ogden and Vera May Gilton.
June 28—Palmer Howard Toomes and Lillian Diedel.
June 30—Horace Godwin Stevenson and Helen Paula Weber.
July 17—Ira Alfred St. John and Edith Emily Seel.
September 27—Elbert Osborne Day and Irene Ruth Hess.
October 2—Alfred Rahn Bechtel and Miriam Gladys Patchett.
October 4—Joshua Clinton Jefferis and Clara Sarah Holler.

BAPTISMS

June 24—Mildred Erma Ulmer.
June 25—Esther May Walsley.
June 25—Adele Jane Walsley.
July 9—Ruth Elizabeth Corley.
September 3—Elmer Earle Smalley.
September 3—Alfred William Mays.
September 17—Marguerite Dorothy Ward.
September 17—Phyllis Wooler.
September 24—Walter Richard McGonigle.

BURIALS

July 7—Frank Edwin Marsh.
July 8—Mary Ann Land.
July 11—Gertrude Joan Russell Fulton.
July 22—James Berry.
August 11—J. Ernest Cank.
August 15—Dorothy Graham Happ.
August 20—Thomas Edmund Butterworth.
August 23—William Lawton.
August 26—Laura Virginia Podesta.
September 6—Ruth Morris.

FINANCIAL STATEMENT

From June 19, 1916, to September 8, 1916.

RECEIPTS

General account (plate and envelope offerings, \$638.37; permit, \$2.00; Choir Camp, \$8.00; interest, \$422.46), \$1074.83; Sunday School account, \$12.88; Auxiliary account, \$4.70; Diocesan account, \$102.35; S. Timothy's Hospital, 20c; Endowment Fund (lot sold), \$200.00; S. Veronica Guild, \$1.50; Armenian Relief, \$8.12; Bishop's Extension Fund, \$2.00; Sanctuary account, \$25.00; Interior Decoration, \$258.30. Total, \$1689.88.

EXPENDITURES

General account (salaries, \$1117.93; lighting, \$18.52; repairs, \$65.65; repairs to Choir Camp, \$121.44; miscellaneous, \$34.11), \$1357.65; Diocesan account, \$20.00; Interior Decoration (interest on loan), \$80.50. Total, \$1458.15.

A study of the above will readily reveal the fact that our General Account (covered by the black side of the duplex envelopes, or more properly called "home account") shows a deficit

or "loss" of \$282.82 during this period, meaning in plain words we fell short that amount of paying our expenses. We know there is always a general let-up during the summer months, but we trust our people during the coming period will so increase their "home offerings" (or the "black side") as to wipe out this deficit and put us on sound footing again. Anyone desiring a set of envelopes for systematic giving can readily obtain them by application to the clergy, registrar or myself.

H. STAFFORD,
Acting Accounting Warden.

ALTAR GUILD OF S. VERONICA

This Guild began its work for 1916-1917 on Wednesday, October 4th.

We hope some of the members who have been unable to be there will soon feel they can do so, as there is much work to be done, and we need their faithful help as of yore.

The Sanctuary Branch is doing faithful work as are also the ladies on the Flower Committee. Mrs. Laurie Stevensen, Directress. Good work in the choir room, too, is always being done. Mrs. Margaret Bostwick, Directress, Mrs. J. V. Merrick, Secretary and Treasurer; Miss E. W. Burton, Warden.

CHURCH PERIODICAL CLUB

We would like more of our people to be interested in the Church Periodical Club. It is doing a fine work all over the U. S. by mailing magazines and other periodicals to those who cannot afford to buy them.

Especially to clergymen on small salaries, anyone who would like to mail the periodical as soon as he or she has read it, will kindly give their names to Mrs. J. B. Halsey or Miss Healy. The latter has lately promised to be librarian for this parish, and she will furnish the name of a person to send the periodical to.

ST. AGNES' GUILD

St. Agnes' Guild has resumed its weekly meetings. The Guild meets every Monday evening at eight o'clock. On the first meeting night of each month the girls have embroidery, knitting and crocheting. On the second Monday we have a business meeting, followed by singing class. We work for St. Timothy's Hospital on the third Monday, and on the fourth meeting night we have two-part chorus work. This year our anniversary reception will be held on November 6th, and we hope to entertain all our active and associate members that night.

Miss Irene R. Schofield, Warden; Miss Ethel E. Lush, Vice Warden; Mrs. Bessie Collinson, Secretary; Miss Mary Farrand, Treasurer.

RUMMAGE SALE

This sale, under the auspices of the Men's Bible Class, will be held in the store on Main street, opposite the market, on Friday and Saturday, November 3d and 4th.

SUNDAY SCHOOL

If someone should ask the members of our parish what course of lessons the children were having in S. Timothy's Sunday School, how many could reply intelligently? Even some of the parents would be unable to answer such a question. To tell you what we intend to do is the reason for these few lines.

We have used a graded course of lessons put out by the New York Sunday School Commission, for quite a time, and found them very successful. But we mean S. Timothy's to have one of the best Sunday Schools, at least in our diocese. This means work on the part of everyone in our parish. As each class finishes its present course, we expect to introduce a new set of experimental lessons. These lessons are in use by some of our finest parishes, and have been very successful.

One most interesting phase is the use of home work. We will explain later just what form this will take, but we know the parents will enjoy it as well as the children. We feel assured that we can count on each parent of our parish to give willingly five or ten minutes a day to help our children to grow spiritually.

Miss Irene R. Schofield, Miss Ethel E. Lush, Miss G. A. Andrews.

WANTED

More men and women to interest themselves in the Sunday School.

People of S. Timothy's, this is YOUR School, not the Rector's or the Superintendent's! We have a splendid staff of devoted teachers, but there are some vacancies, and we should have a corps of substitutes.

Won't anyone who is willing to help speak to the Rector or the Superintendent?

DON'T MISS THIS

On Thursday evening, November 2d, at 8 o'clock, in the Parish Building, Class 6-B of the Sunday School (Miss Mary Farrand, teacher) will hold a Masquerade Party. Tickets, 15 cents. Proceeds for the Renovation Fund.

If anyone wants a big evening's entertainment and fun, this is the time to get it. Many prizes will be awarded, and ice cream will be for sale.

DON'T MISS IT

SOMETHING ELSE GOOD IN SIGHT

On Tuesday evening, November 21st, through the kindness of Mr. Edgar W. Baird, the Woman's Auxiliary will present a moving picture show in the Parish Building, for the benefit of the Renovation Fund. The program includes "Mimi", Dr. Furness's celebrated educated chimpanzee; "The Battle", a Biograph masterpiece, rivaling the "Birth of the Nation"; "Col. Heeza Liar", a comedy; "Daughter of Niagara", Indian tale, including the heroine going over Niagara Falls; "Patoscope Periodical of Current Events"; and "Excellent Glue", a side-splitting farce.

It's something you don't want to miss. Keep

the date in mind—Tuesday evening, November 21st. It's for a very worthy object, one you are all interested in, and the Auxiliary asks your strongest support for "their show"

MEN'S BIBLE CLASS

FINAL REPORT OF AMUSEMENT COMMITTEE

You've wondered how much the amusements (permanent) cost for the Fourth of July picnic. Fred Hofmann was chairman of this committee. Well, here they are, lumped instead of itemized:

Kelly Slide—Lumber, hardware, etc.	\$ 74.76
See saws—Lumber, hardware, etc.	8.59
Swings—Pipe, flanges, etc.	13.94
Merry-Go-Round—Lumber, hardware, etc.	11.52
Miscellaneous material	8.50

A Total of\$117.31
Above does not include any labor whatever, neither does it include the painting done by Mr. Charles Eastwood, and a few other articles.

Fellows, if there is one thing you ought to be proud of, it is the work of this committee. It meant some good, hard work to plan and build these amusements. They are not flimsy playthings, but good, strong, bound-to-last "monuments" of the M. B. C. They largely helped to make the kiddies (and, on the quiet, the big folks, too—remember 'em going down the Kelly Slide, and how a certain one of our fellows stuck to the swings?) have the best Fourth of July they ever had. Next Fourth will, no doubt, see something more for the pleasure of the youngsters.

A PILGRIMAGE TO VALLEY FORGE

On Sunday morning, October 15th, one hundred and fifteen men of the Men's Bible Class made a pilgrimage to Valley Forge.

Two large motor trucks and numerous automobiles acted as a conveyance to that historic spot. "Oh, what a trip!" A perfect autumn day, the sun shining bright in the heavens, a crisp, frosty air invigorated all present, and made them feel that life was worth living.

Nature had painted the trees and foliage with its autumn-paint, and as the cars swept by it seemed like a great painting, the like of which no artist ever portrayed on canvas. The valleys standing thick with corn, and as you gazed out into the West, you could see the wavering woods, and the foothills of the Blue Mountains, with its oak, its beech-nut and pine trees pointing upwards towards heaven's canopy, and as we viewed mother nature before us, I thought of the old expression: "Man made the city, but GOD made the country."

We reached Valley Forge in time for the mid-day service. It was a beautiful service (choral) with the ritual of the Anglican Church. The preacher, Rev. Mr. Burk, gave an elegant patriotic sermon eulogizing our patron saint—Washington—as soldier, patriot and churchman.